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Bible Examiner.

PUBLISHED MONTHLY.

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, OCTOBER, 1873.

GEORGE STORRS, - - - EDITOR AND PUBLISHER.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Reprinted Articles.

Many articles have appeared in the Examiner since its revival in 1871, which seem important to "bring to remembrance" things which strengthen faith and kindle love to God and men. Some of the present readers have forgotten and others have never seen them and will have no means of it unless they are republished. Occasionally one of those articles may appear in the columns of the new form of the Examiner, which our old subscribers will not regret, as many of them have not preserved their papers of the two previous volumes, and they now have a Magazine, which is more easily preserved. No one interested in the subject to which the Examiner is mainly devoted, will regret to see some of its previous contents placed in a more permanent form than heretofore.

In this matter I hope to receive suggestions from the friends in respect to articles they would like to have reappear. Let it not be supposed, however, that any very large portion of our space will be occupied in this way; but only an occasional re-insertion of some important articles or sentiments.

☞ Should any person wish *this* number of the Bible Examiner sent to a friend, I will furnish and forward it on the receipt of *ten* cents.

Extracts from Letters.

Mrs. M. S. L., Sandwich, Ill., writes: Luxuries we have not; but we would rather give up a portion of our daily bread than go without the Examiner. God bless you in your work of enlightening the darkened minds of dogmatic creed bound and creed burdened church-goers and church worshippers. I have great respect and love for a true church-goer and worshipper; but they are scarcely to be found. The true loving spirit of Christ is put aside for vanity and display.

R. E. Ladd, Springfield, Mass., writes: I am much nearer to a cordial belief with you in the doctrine of the future age, as held by you and others, than I was a year ago. I believe our heavenly Father will yet fully justify His Name and work before all men, and make the hearts of all the race "confess that Jesus Christ is Lord to the glory of God;" and that to "Him every knee shall bow, of things in heaven and on earth and under the earth." My heart is full of praise and gladness *in Him*.

E. W. writes: I thank you for sending me the Examiner so long *gratis*. I take great comfort in reading it, and in sending it to some worthy poor; it comforts them. O, if I had money I would help you much. I pray daily for you; and pray God to bless all the truth. I went, last Sunday, to an Advent meeting. M. said to me, "What is this you have got?" I told him, "Some works of Bro. Storrs." He said, "Do not leave any of that *stuff*, nor give it to any body. I have organized this church, and Bro. N.'s mouth is stopped, and I cannot have any more of it here." Well, I am free in the Lord, bless his holy Name.

A. B. writes: I feel very much interested in the views you advocate, and cannot see why they are not in accordance with the Bible; and I have no objection to God's saving all our race, even Judas, if in justice and mercy He can. I think it looks just like a God of love. If it is truth I wish to embrace it.

Oregon Bible Coll. Bible

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5–6.

Vol. XVIII. NEW YORK, OCTOBER, 1873. No. 1.

The Bible Examiner:

Its Past, its Present, and its Future.

The above named periodical was commenced by Geo. Storrs in 1841. First, as an occasional issue; in 1847 as a regular monthly. In 1863 it was *suspended* while its Editor was called to edit a weekly paper. In 1871 he revived the Examiner, believing that his individual responsibility was interfered with by a further connection with the weekly.

For two years past it has been issued as a folio, neat in appearance, and embracing a large amount of matter of no ordinary importance in relation to the character of God, and his government over the children of men. As to the ability with which it has been conducted the readers will judge for themselves.

The Bible Examiner, so far as its Editor knows, was the first periodical ever established whose main object was to show that man is not inherently immortal, and that immortality is a superadded gift, bestowed through Jesus Christ—the Second Adam—upon no man until he is first brought into harmony with God, nor until that harmony is so perfected by trial as to render it certain that no possible failure will ever again occur. This truth is now widely advocated by various periodicals in America and Europe.

The Editor of this periodical, two years ago, felt constrained to advance in the theological field to the position which he now occupies, viz., that, The *opportunity* to come into harmony with God, and secure immortality, will be given to every individual of the race of man; if *not* in the present life, in a future one, in some of "the ages to come" (Eph. ii. 7); and that such opportunity embraces the "knowledge of the *only true* God, and Jesus Christ" (John xvii. 3); and for that purpose, God has given his Son "power over all flesh" (verse 2), and has determined that "in due time" the great *facts* shall be made known to every child of Adam, that there is "One God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. ii. 5, 6). Those who, by unavoidable circumstances, have been deprived of the knowledge of these *facts*, in this life, will have them made known to them in a future life, and a full and free opportunity granted them to improve it, and so secure harmony with God and receive immortality, and die no more.

Such being the Editor's present faith, he is not disposed to spend the remainder of his days in contending for the idea that the incorrigibly wicked will be blotted out of being,—a truth, as it is,—but to *vindicate* the character and government of God over the creatures he has made, by showing that none will meet with such a fate as annihilation till they have first had the knowledge of "the only true God, and Jesus Christ," and an *opportunity* to become reconciled to them, accepting Jesus as the "One Mediator" and their Redeemer from sin and death. Thus they may secure an endless life; or, wilfully rejecting Christ, in these characteristics, they die for their own sin.

That these advanced truths might have a medium for their circulation, the Editor revived the Bible Examiner two years ago, and published it in a folio. It was formerly, for twelve or fourteen years, a Monthly or Semi-monthly Magazine. He has now determined to restore it to the Magazine form, greatly enlarged, and issue it once a month. Several of its patrons have suggested this course, and others have regretted that this form was not adopted two years ago. The terms will remain the same to subscribers; and it is not doubted but that nearly all its friends will rejoice in its former familiar

form, much enlarged,—double the amount of matter of former years, and more finely executed.

Now let there be a response from each one who receives this copy, and send your own subscription, if you have not already done so, and as many new subscribers as possible to begin the volume. Later subscribers may fail of getting the first numbers. "THE STUDY OF THE BIBLE," by HENRY DUNN, of England, is a volume of about 200 pages, and is sold at $1.50. It is intended to give that work entire in the EXAMINER this volume. You will find the first instalment in this number. It is a most valuable work. Extracts from other English works will also be transferred to this periodical; and no pains will be spared to make the EXAMINER what it professes to be, viz., One of the most important *monthlies* published; especially, on *theological* subjects. For terms see last page.

"WHAT VIEWS DO YOU HOLD?"

It is right that those who are asked to subscribe for a paper or magazine should know its Editor's position. Though this cannot be stated in full in one article, yet a synopsis can be given that shall prevent any one from being misled as to his real sentiments and object. The EDITOR of this Magazine has nothing to conceal, and therefore offers the following statement as an outline of his views, and hopes it may induce some to become subscribers with a determination to examine the subjects that will be presented in this Magazine.

On the subject of Immortality no material change has taken place in the Editor's mind for the past thirty years. It was after a special investigation of that subject for several years, by the Bible alone, that he came to the settled conclusion, immortality was not inherent in man, and that it could only be obtained by a union with Christ as a gift of God in Him, and bestowed permanently by a resurrection from the dead at the last day of this dispensation. Such was the conclusion arrived at in 1840, and his faith in that view has never wavered from that day to this; no, not for a moment. As to the final *end* of the wicked, his mind has remained unmoved during the same period; it is death; a literal end of their existence.

As to who the wicked are, and at what period their final end will come, his mind has undergone several changes. At first, in 1840 and several years after, he held the view that all men would be raised from the dead: the wicked to suffer torment, more or less severe, for a longer or shorter period, and then be destroyed utterly and forever. He held to this view for about fifteen years, when the inconsistency of such an administration led him to conclude they would utterly perish in death, never to be revived from the dead. Both of these positions were the result of the theory that for none of the human family was there a possibility of salvation beyond this present life: the truth or falsehood of that doctrine had never been the subject of his investigation; but it was a tradition received by Protestants generally, or taken for granted, like the heresy of an "immortal soul," both of which are without foundation in the word of God. They are baseless assumptions.

At length "the day-star" arose in his "heart." He saw in the promise and oath of God to Abraham, that in *him* and his "seed all the families of the earth, all nations, all kindreds shall be blessed," that the Gospel must be preached to "every creature;" and as multitudes have gone down to the grave without that blessing, they must hereafter be made acquainted with God's love to them and the means He has provided by which they should not only be blessed, but that blessing might result in *eternal* blessedness; hence it is true that "the hour is coming in the which all that are in the graves shall hear His voice" (the voice of the Son of man), "and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of [*krisews*] judgment." The first named class are made up of those who have heard and believed the truth concerning Jesus as the LIFE-GIVER and KING of God's appointment. They have believed and accepted Him, and thus are those who have "done good," and have the resurrection of life; so-called because "they cannot die any more" (Luke xx. 36); they are permanently "the children of God," and "heirs of the kingdom which God has promised to them that love Him" (James ii. 5).

The other class is made up of those who have died in ignorance of God's method to do good; and hence have had no opportunity to do otherwise than "evil," or act out their evil or animal nature. Such come forth to judgment; the term being employed to denote trial by a probation proper, which they never had in this life, having, by circumstances over which they had no con-

trol, never had the knowledge of "the only true God and Jesus the Christ," which the Son of God was authorized to give, and for which purpose the Father gave Him "power over *all* flesh"—all the human family; and Messiah's work will never be completed in bruising the serpent's head and redeeming the race, till every one for whom "He gave himself a ransom" shall have had an opportunity to know and accept the love of God in Christ; which not having been accomplished in this life, will be in the dispensation of "judgment" after their resurrection, at the "voice of the Son of God," and is the grand consummating work of Him who has the "power over all flesh to give eternal life to as many as Thou hast given him." To fail of exercising that *power*, so far as to put every son and daughter of Adam in possession of the means of securing that eternal life, would be to fail of fulfilling the trust the Father had placed in His hands, and a confession of *defeat* by "him who had the power of death, that is the devil," or *d'evil*. Such a result no believer in God's promise and oath will entertain as even a possibility.

The conclusion I have arrived at is, that the love of God to "the world," and the love of Christ in "giving himself a ransom for all," is "to be testified in due time" to all men; that is, to every man, woman and child of Adam's race, at some period of their history; if not in the present life or dispensation, it will be in some future one; and that the death which entered into the world by the sin of Adam cannot prevent God's determination to have these facts made known to "every creature" before their final destiny is decided. This view involves the future living, in some form or by some means, of all who have not had, in this life, the means of knowing the love of God and Christ as above stated; because God has but one method of determining the final state of men, viz., *faith* in Christ, the only LIFE-GIVER or *remedial* agent that He has provided or furnished for a dying race.

As the BIBLE EXAMINER is now going into the hands of hundreds who have not before read it, and hence are mostly ignorant of its Editor's true position, the foregoing statement is made. The points in his present view of truth are simply as follows:

1. Man is not inherently immortal; and immortality is a gift of God, through Jesus Christ, bestowed only on those who "*seek* for it by a patient continuance in well doing" (Rom. ii. 7).

2. All men are mortal, and subject to death by the appointment of God; or are "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope" (Rom. viii. 20).

3. Christ became the "Mediator between God and men," and "gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5, 6); and "He hath abolished death, and brought life and immortality to light" (2 Tim. i. 10). And hence,

4. There will ultimately, or in "the ages to come" (Eph. ii. 7), be a revival from the dead of the entire race of Adam (John v. 28, 29), excepting such as have knowingly and wilfully rejected Christ when made known to them as the "One Mediator" and "Redeemer" by the appointment of God's love. Such are the *only* "wicked" in the Gospel sense (John xv. 22–24; Mark xvi. 15, 16; Heb. vi. 4–8; x. 26–29).

5. All the unregenerate, not included in this class of the wicked, who have died in ignorance of the love of God to them, will be placed in a probationary state after the "*Anointed*" of God shall have *actually* "abolished death" to which the race had been subjected, "not willingly, but by reason of Him who subjected the same in hope."

6. The present dispensation is a disciplinary one to all men; in which they are to learn the evil of being a mere animal in their aspirations, and thereby prepare them for the presentation of a higher and more noble object of existence, after they have been fully taught the importance of it by the experience of evil. But,

7. In the present and the past dispensations, some men have been and will be prepared, by means specially employed in the wisdom and by the grace of God, to be "joint-heirs with Christ"—after having "suffered with him" (Rom. viii. 17), "in the regeneration" of the race "in the ages to come" (Matt. xix. 28; Eph. ii. 7). In the present dispensation, "God" has "visited the Gentiles to take *out* of them a people for his name" (Acts xv. 15). When this number is completed then "the regeneration" begins (Acts xv. 16, 17, and iii. 20, 21).

8. Till the regeneration begins, all the dead are in an unconscious state. There is no "work, knowledge nor device" in the death state (Eccl. ix. 4, 10). There is no hope for the regenerate nor the *un*regenerate except by a revival from the dead, or the *actual abolition of death* by Him who has "the keys of death and *hades*."

9. The dispensation next to follow this, is that of the "Kingdom of God;" in which Christ and his joint-heirs will take the kingdom under the whole heavens, and all nations, languages, people and kindreds of the earth will be required to serve and obey this new government: and the "King shall reign and prosper, and shall execute judgment and justice in the earth;" and "in His days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Dan. ii. 34, 35, 44; vii. 13, 14, 18, 22, 27; Jer. xxiii. 5; Psa. lxxii. 7; and Rev. xi. 15).

Such is a brief outline of the views of the EDITOR of the BIBLE EXAMINER at the present time; but he does not consider himself stereotyped nor petrified. If he sees cause to modify or change his views, on any point, he will cheerfully do so. For the views of correspondents, he disclaims all responsibility, unless he endorses them; and then his endorsement is not to be construed to cover every expression of the writer but only the general subject. The EDITOR now hopes he will not be held responsible for the misrepresentation of his views by his opponents.

CHANGE OF FORM.

When the BIBLE EXAMINER was *revived*, two years ago, the EDITOR said, "Necessity has compelled it. We must be buried in silence or speak somewhere. Whether the present *form* assumed by the EXAMINER shall be its permanent one will depend upon circumstances."

Experience and "circumstances," have led me to conclude that the MAGAZINE form is better than the newspaper one, unless it was to be issued weekly; and that a *Monthly* is better than a *semi*-monthly. In the first place, the postage on a semi-monthly is twenty-four cents per year; while on a monthly it is only twelve cents. In the next place, the expense and labor of mailing is double on a semi-monthly to that on a monthly. Then it requires a greater confinement of the EDITOR at home when issued twice a month; though no less labor in preparing it for the press, as the amount of matter will not materially differ, and requires more care in selection and preparation; for, it is not to be supposed that every thing offered can go in. One thing more: A Magazine form is more easily preserved than a newspaper; and a firmer material will be used for paper, as our readers will see by the present issue; and you will take pleasure in loaning it to such as will read, and thereby increase its circulation and usefulness. The expense of the Magazine, for a year, will be very slightly different from the semi-monthly of the past year. The price, therefore, will continue the same, except the subscribers will save twelve cents in postage.

The PRINCIPLES on which this MAGAZINE will be conducted cannot be set forth better than they were in the first issue of the revived EXAMINER, Sept. 15, 1871, as follows:

"We have been asked, 'Will it be a free paper?' It will be free to all candidly written articles, seeking or communicating light on the Bible; but they must be written plainly, so as not to ruin our eyes in attempting to decipher words and sentiments. As a general rule, we shall not permit personalities, or personal attacks on others. Let each writer state his own views of Bible teaching, without directly opening a controversy. Each one can do this, where he controverts the views of others, without calling the person by name. It is personalities that produce evil in controversy. It is easy to controvert a sentiment without naming the person who holds it. These remarks are designed to apply especially to different writers in a free paper.

"A BIBLE EXAMINER should have something of the character of a 'Bible Class;' the object of which is, not to establish a theory supposed to be accepted by all; but to elicit *truth* on all Bible subjects; not to stereotype what we think now to be truth, but to advance in the knowledge of God and his Christ, and of 'the things pertaining to the kingdom of God.' This will unavoidably lead to changes in some things and modifications in others. Paul saith, 'We know only in part.' If that was true in his case, how much more so in ours, who have but just emerged from the great apostacy which has blighted the truth by corrupting it, and filled christendom with darkness.

"Let us patiently hear what candid men and women may say, however their views may differ from ours. Let all be done in *love*, which 'is the fulfilling of the law.' When men become irritated because their views are not at once received, or are questioned, it is evident they are not yet as perfect in love as they should be, and before they write more, or speak more, they would do well to retire to their closets, and seek a more perfect conformity to the mind that was in Christ.

"Articles, of which the evident design is to exalt *self*, instead of God and Christ, will not be

acceptable in our columns; nor does a free religious paper imply the insertion of such. The knowledge of God and his government of the world, and the knowledge of Christ as our Redeemer and Lord, to reign upon and over the earth, are the great BIBLE *themes*. Man's nature and destiny is involved in these, and must have our consideration."

The principles set forth above I expect to adhere to in conducting this MAGAZINE, and hope they may meet with the approval of all its readers and correspondents. Let *Truth* be the object of all; because it is truth that sanctifieth,—"Sanctify them through Thy truth," prayed Jesus, and added, "Thy word is truth" (John xvii. 17). Let us all lay aside *self*, and seek only to "know the *only true* God and Jesus Christ" (v. 3); then may we hope to attain unto that maturity which will secure a "part in the first resurrection" (Rev. xx. 6).

DEATH: WHAT IS IT FOR?

"It is for *sin*," you say. Very well; but is that all? No, verily! How little do men realize or think of what is involved in that which to them is so terrible. Is not even death appointed "for the glory of God, that the Son of God might be glorified thereby?" (John xi. 4). In the case of Lazarus, the brother of Mary and Martha, we see this fact stated and illustrated. "Lazarus is dead;" but Jesus calls him forth, and thus is manifested as "the Resurrection and the Life;" as "Lord of *the dead*" as well as of "the living" (John xi. 25, and Rom. xiv. 9).

In the great work of raising the human race into the "*image* of God," a work determined on before man was created (Gen. i. 26), the Son of God might, for all that we know, have accomplished that work without the intervention of death. But then how small, comparatively, would have been the manifestation of the glorious power and grace of God and his Son to what it now will be, after the race are not only redeemed from sin, but from death itself, which had seemed to blast all man's hope of a future beyond this present life; and when they are raised up under circumstances which *may* secure immortality, or an endless life, and which *will* secure that result unless man forfeits it by a *willful* and deliberate rejection of the Son of God, his Redeemer, after the truth concerning Him has been fully and clearly set before him, and the redemption freely offered him for acceptance.

Death, then, is not only "for sin," but is an "appointment" (Heb. ix. 27) by which a manifestation of God's power and grace to man, through His Son, will shine on the race and to an intelligent universe in a manner never to be forgotten, and fill all minds with wonder and admiration which would lead them eternally to ascribe "Glory to God and the Lamb," and the Son of God be the wonder and admiration of men and angels for the marvelous work of raising men from sin, death, and corruption, into the "image of God," thus perfecting the great work designed or laid out when God said, "Let us make man in OUR IMAGE" (Gen. i. 26).

This work men generally, in christendom, suppose was completed when Adam was created. They mistake the commencement of a work for its completion. It was commenced when Adam was created from the dust of the earth, and is not yet completed, except in respect to one individual, viz., "The SON of man." The first Adam was but a "figure" of the man "to come" (Rom. v. 14); that man, Christ Jesus, was the perfected pattern after which the race are called to be conformed, and without which they never will come to the standard proposed in the creation of man.

Men would hurry the work of God, and fancy the building of God is completed while only the foundation is prepared, and the "Chief corner stone" is laid, which is Jesus Christ, the second Adam. Ages have past, and an "endless succession of ages to come" (Eph. iv. 21) will follow; at what period in these ages the work of making men in the *image* of God will be completed, is known only to the CREATOR and to Him who is "*the Resurrection and the Life;*" but we may be assured that when it is completed, death with its train of evils and their destruction, it will bring eternal "glory to God, and the Son of God will be glorified thereby." Then how will the past inspire confidence in God and his dear Son in all the endless ages thereafter, and fill with perpetual joy and rapture the redeemed race! What a contrast! Man formed of the dust of the earth, brought forward through sin, sorrow, tribulation, sufferings, death, and corruption, to a state where none of these evils exist, and raised into the "image of God." What a wondrous work! Nothing short of wisdom infinite, power without bounds, and love undying and never-failing could ever have accomplished such a work. Truly may it be said, "Great and marvelous are thy works, Lord God Almighty"

(Rev. xv. 3). Truly then, and not till *then*, shall we be able fully "to know the love of Christ, which passeth knowledge," and "be filled with all the fulness of God" (Eph. iv. 19); but we may well say, "*Now* unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus throughout the endless succession of ages" (verses 20, 21,—*Macknight's translation*).

Death, then, was "appointed for the glory of God, and that the Son of God might be glorified thereby," by undoing all the evil resulting from subjection to it, for a time. True, it has cost the Son of God humiliation, suffering, and death, to accomplish this great work; but for it, God has highly exalted him, and given him a NAME which is *above* every name; that at the *Name* of Jesus every knee should bow, and every tongue confess that He is Lord to the Glory of God the Father" (Phil. ii. 6–11.) And this homage is to be paid Him by "all in heaven, and in the earth, or under the earth." And this great glory to God and the Lamb is consummated through death, in spite of death, and by its final and eternal destruction. No wonder, then, that "man was made subject to vanity" (death, though) "not willingly, but by reason of Him who hath subjected them thereto in hope" (Rom. viii. 20).

Let us praise and adore God and his beloved Son, who are now engaged in the accomplishment of this glorious work, which, when completed, will cover them with endless GLORY, and be the subject of eternal wonder and admiration by all intelligent beings. AMEN. Let all now give glory to this wonder working CREATOR, and his Redeeming SON, through whom "all things" are to be created "*new*," and a universal harmony with God and each other is to be established. EDITOR.

MAN'S RESPONSIBILITY.

OUR heavenly Father is not a hard master. He does not reap where He has not sown: He does not require faith nor obedience from beings capable of intelligence, whose organism or unavoidable circumstances prevent their exercise; for, "to him that knoweth to do good, and doeth it not, to him (only) it is sin" (Jas. iv. 17). Man was endowed by his Maker with an organism which the beasts did not possess. Only by the use of this, man obtains knowledge. But the means of knowledge must be placed within his reach. To "know the only true God and Jesus Christ" the truth concerning them must be presented to his mind when that mind is developed so as to be able to grasp this truth. Till this is done, man's responsibility does not really begin. To millions this is never done in this life. None will pretend it is done with respect to such as die in infancy; and it is equally true with regard to any man who has never heard of "the only true God and Jesus Christ." When the presentation of this truth is plainly set before the mind so developed as to be able to grasp it, then it is his responsibility in reference to an endless life begins. By faith in this truth, and in obedience to the demand it makes on the man he touches the fountain of spiritual or Divine life; for, "God hath given to us eternal life," (i. e., to all the race of men), "and *this* [divine] life is in his Son" (that is the fountain where alone it can be obtained). "He that hath the Son," (hath taken hold of Him by faith as the source of the spiritual and endless life) "hath (the) life. He that hath not" (taken hold of) "the Son of God, hath not (this endless) life" (1 John v. 11, 12).

Hence, it is plain, that development and knowledge are both essential to faith and obedience; and at that point alone in man's history does his true trial commence for a spiritual, divine, or endless life. It is not for any one to say that this in all cases is confined to this present state, but it may, with respect to some, be far on in "the ages to come." He who denies this, denies that God ever designed salvation for millions of our race. EDITOR.

ADMITTING, as we must do, that life is disciplinary and the world a scene at once of probation and education, it is hard to see how man can ever *advance except* through *failures;* how he can ever become what God means him to be unless he is permitted to choose his course independently, and then compelled to bear the consequences of his choice. But if these consequences be eternal and irreparable, the liberty given to him is worse than worthless. It can only be of value when it leads him, as the fruit of bitter experience, to choose obedience to God, a choice which, when perfected, necessarily leads to the supercession of law by love.—*Selected.*

The tongue of the just is as choice silver.

The Study of the Bible.

BY HENRY DUNN.

Chapter I.

On Biblical Interpretation.

In preparing this work we have simply asked ourselves one question—"*Why is it* that Christian people read the Bible so differently?" that conflicting Sects alike appeal to it as the sole authority for their respective views? that Doctrines the most diverse are supposed to be equally well sustained by its statements? that as age after age rolls on, each coming generation repeats, to a great extent, the opinions of its predecessors,—follows as a rule, the same lines of thought,—lives nearly the same life,—nourishes the same prejudices, and stereotypes at once old formulas and old divisions?

In searching for an answer we have been led to conclude that the true explanation will be found in that prevailing neglect of the Bible, *as a whole*, which arises from its being almost always read in fragments; in *forgetfulness* of the particular purpose for which the Book was given; in *confusions* regarding its Inspiration; in *error* relating to the Holy Spirit; in the confounding of *revealed facts* with *human inferences*; in bias of one kind or another; in reading, either for "edification," or for the kindling of devout feeling, without first ascertaining *the meaning* of that which is read: in the habit of *accommodating* Scripture, or of *perverting* it, by the exaggeration, projection, or other misapplication of texts; in *allegorizing*, under the influence of an unbridled fancy; in the *abuse* of parallel passages and references; in that *darkening* of the sense which is frequently occasioned by injudicious division into chapters and verses; in the *acceptance* of interpretations drawn only from hymns; in the *neglect* and consequent abuse of unfulfilled prophecy; in *inattention* to the character of the particular dispensation under which we are living; in *errors* as to church authority, and the value of tradition; in *undue reliance* on the professed labors of the clergy; in turning helps into hindrances; and, above all, in *habitual indifference* to the demand Scripture makes on every man for prolonged study, as an essential pre-requisite to the elevation by its means of moral character.

To each of these points we propose to direct attention.

On Biblical Interpretation, regarded as a Science, we shall offer only a few general remarks.

This Science, like most others, has a history, by the study of which its value and character will best be understood.

It *commenced* with the Jews, in relation, of course, to the Old Testament, and was carried on with amazing learning and ingenuity, by the Rabbis for many centuries. It then *comprised*, on the one hand, the Traditions of the Church, and, on the other, the Expositions of the Doctors. The *former* were, for the most part, supposed to have been delivered to Moses while in the Mount, and subsequently transmitted, through Prophets and Priests, to later times; the *latter* were the result of the accumulated wisdom of the ages.

And now the question arises,—"*What was all this worth?*" Christ and his Apostles furnish us with a reply. Ye have made, says our Lord to the Pharisees, the commandment of God "*of none effect* through your tradition" (Mark vii. 13). Ye are "redeemed," says St. Peter, from your "vain conversation received *by tradition* from your fathers" (1 Pet. i. 18). "Beware," says St. Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men" (Col. ii. 8).

After the death of the apostles, and the cessation of the *inspired* oral teaching, the New Testament became subject to the very same process which had destroyed the value of the Old. Tradition again raised its head. The Apostles, it was said, delivered many things to the Primitive Church only by word of mouth: which things, having been transmitted through faithful men, ought to be regarded, in some cases, as *authorized explanations* of the written word, and, in other cases, as *useful additions* to its testimony; a theory which, as before, soon made the commandment of God of none effect. *Exposition* speedily followed; and under the impression that Truth was to be *developed out of* the Bible, rather than found *in* it, men, mighty in intellect, but not above their age in Divine knowledge,—some times ambitious of power, and often superstitious, laid broad and deep the foundations of Systematic Theology.

Three eras in the growth of this Science may be distinctly marked.

The *first* is that of Origen, who was born about ninety years after the death of the Apostle John, and who, as an expositor, exercised great influence in his day. Regarding him, as we fairly may, as the representative man of his time, we find that now a *two-fold sense*, and a *four-fold application*, were supposed to attach to almost every text in Scripture,—a method of interpretation loose enough for the exercise of the most lively fancy, and eminently favorable to the incursions

of subtle intellects. Under this treatment the simplicity of Evangelical Truth rapidly disappeared.

The *second era* is that of Vincent of Lerins (A. D. 440), who, partly in consequence of the interminable varieties of opinion introduced by the Mystics, and partly to prevent the growth of any sentiment unfavorable to Church ascendency, laid down this rule,—Nothing is to be received as Gospel truth which has not been "believed everywhere, always, and by all." This formula, which was intended to confine the interpretation of Scripture to the explanation of the more orthodox Ecclesiastics, was generally adopted during the "Middle Ages," and is still the stronghold of the advocates of what are usually called "CHURCH PRINCIPLES."

The *third era* is that of the Reformers, who set out with a profession of adherence to the literal and grammatical meaning of the Word, but were very soon driven into the adoption of most of the views held by those of "the fathers" who lived before the completion of the Romish apostacy, and were generally accounted evangelical. Amongst these, Augustine always held the chief place.

The *present rule* is, to interpret Scripture according to the creed of the Church to which the expositor may belong,—some inclining to rationalistic methods, others to mystical views, but Protestant Evangelic Christians adhering, in the main, to the doctrines held first by the Reformers, and subsequently by the Puritans.

A revision of the whole subject is now earnestly demanded; sometimes by men who have lost faith in Scripture altogether, but more frequently by those who hope and believe that what is true and good in the expositions of the past will only be the more firmly established by renewed investigation; that mere accretions, the errors and exaggerations which old prejudices and still pending strifes have gathered around the pure Word, will be purged away; and that, under the influence of honesty and common sense, of candor and of calmness, the Gospel in all its simplicity may once more be restored to us, and "a world wearied of the heat and dust of controversy, of speculations about God and man,—weary, too, of the rapidity of its own motion,—may, to some extent, at least, return home and find rest."

Before this can be done, however, two questions must be settled.

The *first* is, Whether or no the Bible is to be interpreted like any other book?

The *second* is, Whether it is to be regarded as having more than one meaning?

On the answer given to these two questions almost everything depends.

We have here nothing to do with what Mr. Jowett or any one else may by some be supposed to wish or mean in saying, "Interpret the Scriptures like any other book;" we simply inquire whether the rule, in its practical application, is a sound and good one?

Properly understood, we think it is. We say *properly understood*, for it is not fair to say that such a rule ignores the peculiarities which distinguish the Bible from uninspired productions. It does no such thing. As well might it be pretended that its application to Bunyan's "Pilgrim's Progress" would prevent that book from being recognized as an allegorical record of Christian experience.

What is *meant* by the rule is plain enough, viz., that the Bible must be interpreted by the common laws of language, just as every other book must be interpreted. And surely this may be done without ceasing to bear in mind that Scripture is a connected series of tracts, written without concert by men living fifteen hundred years apart; that some things in it are typical, and others prophetical; that there is parable in it as well as poetry; and that much relates to modes of life and conditions of society very different from our own.

What is intended to be *forbidden* by the rule is, that method of interpreting Scripture which disregards the context; which often makes mere sound "an echo to the sense;" which is over looking for meanings which the words do not convey; and which ends in transforming the Bible into a book without any definite or proper meaning of its own.

The *second* question, Whether the Bible ought or ought not to be regarded as having more than one meaning?—viz., that which it had to the prophet or evangelist who speaks, or to the people who first listened, can, in like manner, only be answered *as it is understood*.

If, by this statement, is meant that the Old Testament prophets always comprehended the depth of their own utterances, or that the people who, at a later period, heard the words of our Lord and his disciples, fully understood the teaching, nothing can be more delusive. For who does not know that Daniel says, "I heard but I understood not;" that the Evangelists frequently confess their ignorance of sayings which were not made plain until after the resurrection; that again and again it is recorded of the multitude that "they understood Him not"?

But is it fair to argue that because prophets, evangelists, or people confess ignorance, there-

fore Scripture has not *one plain and primitive meaning?* or to proclaim, with something like exultation, that Parables have two meanings, and Prophecies many? We think not; for the *meaning* of Scripture is one thing, and its *capacity of application*, or its expression in figurative language, is quite another thing. It is, in truth, but trifling with serious matters, to maintain, as has recently been done, that if the rule in question be affirmed, the declaration, "Judah is a lion's whelp," must of necessity be construed literally.

The *real* question at issue is,—"Are we to follow the fathers into the mystical and allegorical explanations of the Word of God, or are we to receive it like little children, in its plain, natural and obvious meaning? In other words, are we to deal with the Holy Scriptures of the New Testament as the Jews dealt with the Old? as the Hindoo has done with the Vedas? as the Mohammedan does with the Koran?"

Before we decide, let us consider what the decision involves. The mystical method is a two-edged sword, and can cut with equal sharpness in opposite directions. If it can turn the scarlet cord of Rahab into a type of the blood of Christ, it can also convert the voice of the Lord to Abram into "the fierce ritual of Syria," bidding, "with the awe of a Divine voice," Abraham to slay his son. If, in expounding Ezekiel (xxxiv. 23, 24: xxxvii. 22–28), "David my servant" may be changed into Christ the Son, it seems difficult to perceive why the angel who slew the firstborn may not also be transformed into "the Bedouin host," who were "akin to Jethro, and, more remotely, to Israel."

One word in conclusion. Let no one say in his "haste" that he has nothing to do with principles of Biblical Interpretation; that the poor and the ignorant, to whom the Gospel was primarily sent, can never be benefited by such inquiries; that simple-minded Christians are, happily, unaffected by discussions which relate to difficulties they have never felt, and into the merits of which they are, in a great measure, incapacitated from entering.

This is not true; for, as been well said, "the *healthy tone* of religion among the poor and uneducated *depends*, to a very great extent, on the truthfulness of the doctrines they are taught by their superiors. *Truth* is to *the world* what *holiness of life* is to the *individual*,—the source of justice, peace, and good." The Reformation from Popery would never have been achieved but for controversies which must have been to many a pious heart of that day the source of unmixed pain and regret.

The discussions that distress us now will be blest indeed if they lead, as we trust they will, to the conviction that "Biblical Criticism has hitherto hung to the past, and been truer to the traditions of the Church than to the words of Christ;" that he who wants to know, "not what Scripture *may be made* to mean, but what it *really does* mean," may, by "confining himself to the plain meaning of words, and the study of their context, obtain a deeper insight into the original spirit and intention of the New Testament than was ever possessed by the controversial writers of former ages;" that *the one great qualification* for understanding Scripture is, that moral sympathy with God which overcomes prejudices as well as passions, and makes familiarity with his word essential to happiness.

Chapter II.

The Bible a Neglected Book.

"Our books, well trimmed and in the gayest style,
Like armies standing close in rank and file,
Adorn our intellects as well as shelves,
And teach us notions splendid as themselves;
The Bible alone stands neglected there,
Though that of all most worthy of our care:
This, like an infant, troublesome awake,
Is left to sleep, for peace and quiet sake."

Cowper.

Many years ago we wrote and published these words: "No book in the world was ever so generally possessed, and so little comprehended, as an English Bible in the present day. Everything in society is unfavorable to its profitable perusal; the ceaseless activities of the good, and the restless insinuations of the bad,—textual preaching and tormenting criticism,—the multiplication of books, and the mingling of things sacred and profane, *all* tend to keep men from feeding in green pastures, or reposing by the side of still waters. And so it comes to pass, amid many contradictory things, that while the Bible is more widely circulated than ever, it is much less *read* than formerly, and scarcely at all understood.

"The result is—for that which affects the people affects the priest.—that while public worship was never so well attended as at present, the pulpit was never so powerless; conduct in the counting-house never so independent of attention in the pew; scepticism never so rampant; and *happy* Christians never so rare."

We see no reason either to retract or to modify these sad convictions.

Sad when it is recollected that the Book to which they relate is one to which we are indebted for more than we can well express; for all our knowledge of the greatest fact in existence,—

the birth of the world in which we live; for the only authentic account that we possess of the origin and infancy of its inhabitants; for all we know about the introduction of natural and moral evil into it; and for all we can rely upon in relation to the hopes and prospects which await mankind beyond the grave.

Sad when we reflect that this neglected Volume is the great charter of human freedom, and the sole controller of its excesses; that by saving us from discord, revolution and crime, it has more than once proved that our institutions have no permanent basis, and our liberties no safeguard, apart from the virtues it inculcates, and the spirit it fosters.

Sadly we remember that no study is so exciting, expanding, and ennobling, as that of Holy Scripture; that every page is marked by a majesty and purity which belong to no other composition; that no man can long breathe its atmosphere without purifying his taste, enlarging his mind, and improving his heart.

Saddest of all when we think of it as the chief storehouse of Divine truth; the only key to the mysteries of existence; the sure revelation of mercy to sinners; the basis of all practical virtue; the STATUTE-BOOK OF HEAVEN.

WITNESSING AND WORKING.

[The following remarks, by Dr. LEASK, are earnestly commended to the readers of the BIBLE EXAMINER, as I commence this new volume, hoping they may induce action worthy of Christian men and women.—EDITOR.]

THESE are the spheres of action in which the "Lord of all" has placed his chosen followers. Some of them excel in witnessing; others in working. To bear witness is really to work in the most important sense, even though the witness should do nothing but testify by voice or pen; for this testimony is the capital upon which the practical workers draw when they repeat the evidence in support of any given truth, or by their money give it circulation. Division of labor is an acknowledged necessity. Without this it is impossible to carry out any purpose, either in the Church or the world. The head that plans must be supplemented by the hands that toil and the purse that gives. The head, the hand, and the purse are component parts of the concrete scheme.

Here is the quiet student, who thinks on paper, with pen in hand, and a half dozen books lying open before him; or, if you prefer it, one book only—the Book whence issues the spring of all original and glorious thought. He may have lofty and holy communings with the invisible; he may see on the horizon of revelation glimpses and glimmerings of entrancing beauty; or, borne on the wings of hope, his eye may fall on some glorious landscape of prophecy already bright with the herald beams of the descending Son of man; but what purpose, beyond his own comfort and edification, can be served by committing these thoughts and pictures to the press if willing hands and consecrated gold are not ready to aid in their extensive distribution?

Co-operation in good works should be the joy of those for whom all things co-operate for good. As theirs is a splendid future, theirs should be a useful present. We cannot repay Christ; we shall be in his debt forever; and, unlike the effect of worldly debts, the consciousness of that debt will be a source of joy unspeakable. But there is something that we can do now, not by way of repayment, for that is simply absurd; but by way of testimony to the grace and goodness of our glorious LIFE-GIVER. And he is so marvellously condescending, and so attentive to the smallest things done from the right motive, that "two mites, which make a farthing," have secured for a certain poor widow a niche in the temple of fame far above that of philosopher, poet, or hero in Greek or Roman story. It was a very small thing that you did the other day when you put a farthing tract in the hands of a thoughtless young man; but it contained the amazing words of John iii. 16, and you sent up to heaven this short prayer, "Lord, bless the tract to that youth." What if that small gift and brief prayer should meet you in the kingdom in the form of a friend and companion, who shall say, "The Lord brought me to himself through you."

The truth is, we cannot tell what may be the effect—long continued, and multiplied by new agencies—of any act of ours. The Lord accepts service from consecrated hearts and hands, but does not tell us what its issues are to be. These—concealed from us in the meantime—are controlled and directed by his wisdom and grace so as to secure the result he desires. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." But probable or possible consequences, however pleasant to contemplate, are not the law of ser-

vice. That stands in sublime dignity by itself, unaffected by storm or sunshine during the process of service, and uninfluenced by the result, be it failure or success. "Lovest thou Me?" that is the supreme, comprehensive, beautiful law of the Divine Master. It is incomparably the finest thing in the field of motive. "Lovest thou Me?" Then feed my lambs,—feed my sheep,—preach my gospel,—bear witness of me,—keep my commandments,—love one another,—and bring forth much fruit to the glory of my Father, my God and your God.

Who can resist this? Who could even wish to resist it? It needs no argument; for it is every argument in one, summed up and glorified in the person of our beloved Lord, the living, loving, personal Christ. To make known his truth, so far as tongue, and pen, and life, and purse can do it when love to him sways the heart, is not obedience to a stern behest rendered to avoid the penalty of disgrace or punishment; but the enjoyment of a privilege, and an honor which stirs the soul with gratitude. Love does not keep a pen and ink list of her sacrifices, or bear her burdens with groan and sigh, as a poor legalist buying pardon and heaven from a bargain-making God; for her eyes have been anointed, and she sees that slave-work and bargain-making are as utterly opposed to the true Christian life as light and freedom are to night and bondage. The true idea of the Christian life is Christ's life in the believer manifesting itself by holy obedience. This, therefore, precludes the spirit of bondage, with its wearisome and profitless tasks self-imposed in ignorance both of the character of God and the Divine work of redemption. If love makes sacrifices in honor of him whose heart gave her birth—and she often gladly does—the fact ranks among her choice privileges, for which she gives praise. The costly box of ointment is for the Lord; and if he graciously accepts it, the giver is paid a thousand fold; for his radiant smile, which is worth all the spikenard in the world, is a recognition and approval of the motive which sanctifies the deed. It is not what a man does, but why he does it, that becomes the real test of character. Our position in the moral universe is determined by this; and as the appointed Judge of all is also the searcher of hearts, it follows, beyond doubt, that the ultimate decision, in the case of every individual, will be absolutely and eternally right.

But how pregnant with practical impulse is such a thought as this! He whose name we bear and for whom we witness and work, is our Judge. We believe, we profess to believe, that he is the rightful owner and Lord of the world; that he is simply waiting "the time appointed of the Father" to take possession thereof; that in him alone is the possibility of eternal life to any human being; that everything sinks into absolute insignificance compared with his most precious truth; that that truth is terribly misunderstood by the enormous majority of mankind, even in christendom; and that enlightened Christians are the only possible witnesses to whom he looks for the vindication of his character and claims during his absence; and yet how few of us are doing anything like what we might do in the way of testimony and sacrifice for his glorious name! A deep sense of humiliation because of past unfruitfulness should prompt the determination that henceforth we shall speak, and write, and live, and give for the truth, and its claims, and the kingdom of our great Lord as we have never done before.

Besides, it is manifest that the time for action and sacrifice is rapidly passing. The predicted signs of the last days are around us. Rome has filled the cup of her iniquity by assuming the incommunicable prerogative of Jehovah. Spiritualism is flooding the land and bewitching the philosophers. It is pitiful to see how wise men and learned critics grope in the fog concerning the foretold incursion of demonism as the herald of Antichrist. It is an "occult power;" it is "psychial force;" it is a "subtle influence, the law of which we have not yet discovered;" it is "proof positive of the immortality of the soul." Such are a few of the fine phrases without meaning, by which newspapers and quarterlies enlighten their readers. Paul's prophetic testimony goes direct to the heart of the subject, and in a few plain words tells us what the phenomenon means. But our *savants* have a prejudice against Paul. He is not invited to join a circle of Spiritualists, and his doctrine in Quarterly or Daily would offend the intellectual scepticism of the age. To tell the men of science and polite literature, the men of influence and high social position, the statesmen and crowned heads of Europe, who believe in Spiritualism as a channel of communication between the living and the dead, that they are the victims and sport of demons, would be extremely rude. That would never do. It is true, nevertheless.

It is a special privilege to the faithful Christian to live on the eve of the Lord's return in glory; but a privilege which involves special duties. Faith, hope, fidelity of no common type are demanded to-day. The hosts of evil are gathering strength and preparing for a battle of whose issues they know not, and refuse to be informed. We tell them of the sure word of

prophecy, and of the forcordained destruction of all the enemies of the Lord; but they simply laugh at our "weakness," and look with contempt on our "fanaticism." These things, however, give additional force to the argument for clear testimony and active labor. We must warn, expostulate, teach, and scatter the truth with liberal hand, leaving the issue with Him who is at once the witness of our testimony, and the owner of the silver and the gold.

David's Last Prayer.

"Blessed be His glorious name: and let the whole earth be filled with His glory. Amen and amen. The prayers of David, the son of Jesse, are ended."—Psa. lxxii. 19, 20.

It has been said,—and truly, no doubt,—that nothing genuine, superlatively good, exists, of which there is not a counterfeit. And so, it may be reasonably assumed, much is offered as prayer that is only such in name. All prayers, professedly so, are not genuine. A vast number of petitions offered under the name of prayer are never answered, and hence are successful only so far as they constitute an exhibition of sacred oratory, giving an eloquent portraiture of their virtues, and rehearsing what God has done in the ages past. It is safe to say that such prayers are but as "tinkling symbols" in the ears of God.

Nor, again, are all prayers answered which are offered in the true spirit of devotion,—even in the meek, supplicating spirit of the Man of Sorrows,—because, to answer them would require nothing short of the performance of a miracle by God. We are not living in an age of miracles, and, hence, have no warrant to expect such a manifestation of Divine power in answer to prayer.

Successful prayer embraces more than finely worded, eloquent petitions; more, even, than a genuine spirit of devotion. It is that which asks God for what he has promised. It is Bible prayer, for the Bible is the only authentic record we have of God's promises to the children of Adam. He who offers a Bible prayer meekly asks God for what He has promised, with a sense of the *need* of those things, as well as a *desire* for them. Hence, successful prayer is the language of the need of and the desire for the things embraced in God's promises. The *subjects* of prayer we cannot now consider. They are revealed everywhere in the pages of inspiration.

David uttered none but successful prayers, so far as we can know. To deny this would be a denial that his productions were divinely inspired, which, to say the least, would involve the veracity of the Book of Psalms. No Christian will do this; and as we are writing for Christian readers, we will not dwell on this point. We conclude, therefore, that *whatever David prayed for is certain of accomplishment.*

An important feature of the last prayers of David, as revealed in the 72d Psalm, and one which greatly concerns us, is the fact that he prays *with a prophetic spirit.* In concluding his wonderful prayers by beseeching God to "let the whole earth be filled with His glory," his mind is apparently electrified by the remembrance of God's promise, long before made: "As I live, the whole earth shall be filled with the glory of the Lord" (Num. xiv. 21). If any think that imitating David's manner of praying we lay undue stress on this promise, let them remember that David's earnest pleading to "let the whole earth be filled with His glory," should form the essence of all Christian prayer, for Christ embodies it in the model prayer of all time, and enjoins us to pray for His kingdom to come, and His "will be done in earth as it is in heaven" (Matt. vi. 10). The earth has not yet been filled with the glory of God,—His kingdom has not yet come, and His will is not yet done in earth as it is in heaven; hence, God's promise remains unfulfilled, and David's prayer is yet unanswered.

The conclusion is unavoidable, therefore, that David looked forward, prophetically, to an age, or ages yet to come,—the glorious "times of restitution,"—when God's promise should be fulfilled; and every one who utters the Lord's Prayer in the spirit in which it was given by the Master, looks forward to the same blessed era.

Let us look at a few characteristics of that restitution age, as revealed in the last prayers of David, then future and still to come.

1. The curse shall be lifted from the earth, and it shall bring forth in great abundance. "A handful of corn in the earth upon the top of the mountains" shall bring forth in such abundance that "the fruit thereof shall shake like Lebanon" (verse 16). And, as the prophet Isaiah says, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah lv. 55). As another has expressed it: Noxious, poisonous weeds which drink up the earth's substance and choke the growth, and cause the death of better and nobler things, and demand daily the consuming toil and the laborious sweat of the husbandman's brow to keep them in subjection, shall have no congenial soil wherein to grow; for the earth renewed will pro-

duce only that which is delightful and profitable to man.—"that which is pleasant to the sight and good for food." "The earth shall yield her increase, and God, even Israel's God, shall bless the people."

2. Christ, the Son of David and heir to his throne, shall be enthroned the sovereign ruler of earth, and reign over all nations. "He shall have dominion from sea to sea, and from the river (Euphrates) to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. . . . Yea, all kings shall fall down before him; and all nations shall serve him" (verses 8–11). His royalty and merciful sceptre shall be seen unto the ends of the earth, and everywhere shall the blessedness of his righteous, holy government be felt. The curse, under which the whole creation have so long travailed together, shall be removed; and delivered from the bondage of corruption, the earth, and all nations, under the blessedness of the rule of that KING whose right it is to reign, shall celebrate with rapturous joy their long foretold and blissful jubilee. "Nation after nation shall take up the strain; onward and onward the anthem of praise shall roll, till the untiring song of triumph is echoed round our joyful globe, and poured from holy tongues, in all its sweetness, into the ear of Him who will sit upon the throne of David, and rule over the house of Jacob."

3. Enmity and animosity, the blighting curse of all ages, will be supplanted by peace and righteousness, and there shall be "abundance of peace so long as the moon endureth." Marshalled hosts shall not be seen in furious battle; the din of war shall no longer be heard, nor men seen with their garments rolled in blood. Fiendish enmity will not nerve man to lift the dagger against his brother. Nay, a fraternal spirit will pervade the world. Love and friendship will burn in every word and be embodied in every action. Nations will beat their swords into ploughshares, and their spears into pruning hooks, and under Messiah's peaceful reign wars unto the ends of the earth shall cease. Then will the Lord "turn to the people a pure language that they may call upon the name of the LORD to serve him with one consent;" and men will flock to the city of the great King, and say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, the word of the Lord from Jerusalem."

"Desire of every land! the nations come
And worship at His feet; all nations come,
Flocking like doves."

4. David also prays in the prophetic spirit for that age to come that Israel may occupy their true position in the earth, and be a blessing among the nations. The King of Israel shall judge them with righteousness, and "He shall save the children of the needy, and shall break in pieces the oppressor." And it is added, "They shall fear Thee as long as the sun and moon endure, throughout all generations," and "precious their blood shall be in His sight." David reveals the conversion of the Jewish nation in that age to come, and through their instrumentality will come the final conversion of the world. For God will be merciful to the Jewish nation, and "bless" them, and "cause His face to shine" upon them; and then will His way "be known upon earth," and His "saving health among all nations." (Psa. lxvii.) Then will

"One song employ all nations; and all cry,
Worthy the Lamb, for He was slain for us!"

O blissful era! David would hasten it with his prayers; even so let us more earnestly pray, "*Let Thy kingdom come!*"

Such are a few of the characteristics of that age to come for which David prayed. As this period when the whole earth shall be filled with the glory of the Lord, lies beyond the second coming of Christ, hence David prayed for His coming as well as for earth's redemption and the restoration of paradise. But more than this: David's prayer is *for every individual*, that they may taste of and feel the goodness and love of our God; that all, from the highest to the lowest, may see the sunlight of heaven as manifested in His beloved Son; that no part of the earth's surface shall escape the ineffable light of the Sun of righteousness. Nor did David pray for less than God had promised. Perhaps he had in his mind God's wondrous promise to Abraham which He confirmed by an oath, viz., "In thee (Abraham) and in thy Seed (Christ) shall all the families of the earth be blessed."

Heathen darkness may now repel the blessed gospel light, and missionary societies now lament their failure to make any progress toward the conversion of the world; but a mighty change is coming. Gross darkness shall not always cover the earth. Death shall not always hold in its merciless grasp, in heathen lands, nine-tenths of the human family, who never heard of a heavenly Father and His love. No! God has promised and pledged his very existence for its accomplishment, that they shall all "be blessed," which can signify nothing less than the removal of all disabilities to the exercise of their divinely-given faculties of free agency with reference to their final destiny. Thus, here or hereafter, an

opportunity to secure eternal life will be given to all men. Surely, this is a blessed consummation to pray for.

WILLIAM H. SPENCER.

Rochester, N. Y.

HUMAN REDEMPTION.—No. 1.

[The following is an *Extract* from HENRY DUNN's work on "The Destiny of the Human Race." It will be followed by others.—EDITOR.]

THE OBJECT OF THE WORK.

WHAT we want to know is simply this,—Whether it has, or has not pleased God to reveal in Holy Scripture *anything* regarding the final destiny of *the human race* viewed collectively and as a whole?

I am not supposing that any difficulty exists as to the teaching of the Bible relative to the future lot of those—be they many or few—who, in whatever form, obtain such an acquaintance with the will of God, that the acceptance or rejection of the salvation offered in the Gospel becomes *to them* a matter of necessity. I am neither directly nor indirectly seeking to uphold what is usually termed "Universalism;" for the probability that *some* will be finally lost,—whatever that may imply,—seems to me to be an inevitable inference from certain passages of Scripture. It is, at least an *unauthorized* conclusion to insist that no man can or will utterly destroy himself.

I am not, for an instant, questioning the existence of a redeemed and elect Church, "chosen" in Christ "before the foundation of the world" (Eph. i. 4); for, open the Bible where we may, we find a doctrine of election, running, like a line of light, throughout the entire book, illuminating some of its darkest passages, and only disappearing amid the effulgence of a glory which bathes all around in its unutterable splendors.

The inquiry simply relates to *the race considered as a whole;* to the men that, in the days of Noah, "filled the earth with violence, and perished amid the waters of the deluge; to the children of Israel, fallen and apostate in the times of the prophets; to the great idolatrous empires which seduced and ultimately enslaved them; to the Greeks and the Romans, the civilizers and lawgivers of modern organized society; to the Jew, peeled, and scattered, and unbelieving, in all lands through more than eighteen hundred years; the countless millions of China and India, and of the North, which every thirty years pass away and repeat their numbers; to Africa, with her endless tribes, and dark and cruel superstitions; to slaves, enslaved either by cupidity or lust; to the Mahommedan everywhere; to that vast mass of humanity, in short, which, at any given period may be estimated at eight hundred or a thousand millions, and which, multiplied by each successive generation as it comes and goes, at length accumulates an amount of sin and sorrow, of superstition, cruelty and blood, at the very thought of which the human mind *reels*, until relieved by the recollection that to each separate sufferer God has given *many* animal enjoyments, *some* pure affections, relative or social, and a capacity, at least, for much that is far higher and nobler than anything that *here* appears to find birth and development.

The question we want answered, in regard to all this multitude of beings, is, Whither do they go? Christ is the Redeemer of "the world;"—in what sense has He redeemed *them?* The Gospel is, avowedly, "good tidings of great joy, which shall be *to all people*" (Luke ii. 10); when and how will it become such to these of whom we speak? Christ is to have the "heathen" for His "inheritance," and "the uttermost parts of the earth" for His "possession" (Psa. ii. 8);—does the "inheritance" referred to include or *exclude* the countless myriads that are already dead and gone? The Lord Jesus came "to *destroy* the works of the devil" (1 John iii. 8);—will an incalculably vast majority of all who have ever lived and breathed on earth be given to the great enemy forever?

Indifference, or devout timidity, calling itself submission, may set aside all such inquiries as unpractical, or even dangerous; indolence, under the guise of humility, may refuse to look at them; spiritual selfishness, wrapt in the mantle of its own supposed security, may forbid such investigations as presumptuous: but Christ-like souls can no more be unconcerned as to what may or may not be *revealed* respecting this vast sum of humanity, than they can stand by unaffected when the destitute perish from hunger, or the dying agonize in pain.

The *individualism* of modern thought in relation to the future life is as foreign to the spirit of the prophets of the Old Testament dispensation as it is to that of the apostles of the New. John "wept much" when no man was found worthy to open and to read the mystic book of the Apocalyptic vision. The tenderness that thus expressed itself was neither weak nor blame worthy; it was the pity of the child of God. He could not be content till he knew more of the destinies of his race, because the Father of that race would not allow him to be content.

Would not allow him,—I say it reverently,—to be content, as modern Christians are, to leave

the matter uninquired into, exclaiming, but in a very different sense from that in which Abraham uttered the words, "Shall not the Judge of all the earth do right?" A virtuous heathen, in his darkness, might have said as much as they do. In the absence of revelation, such a course—the only one then possible—would be piety. In men who have the Bible in their hands, it is but the cloak of indifference.

It is often urged, and by many regarded as a sufficient reason for abstaining from all inquiry into a subject confessedly obscure and difficult, that the *existence* of evil is the one great, insoluble mystery,—that there is, in fact, no other difficulty in theology beyond: and that until *this* is accounted for, all investigations, into the character and course of the Divine procedure are vain and futile. I deny such a conclusion altogether. The *existence* of evil *is not* the mystery of mysteries. It is made such only as a pretext for deterring men from the examination of theological conclusions as to its eternity and final consequences to the race. It is surely not very difficult to see that to creatures the *knowledge* and the experience of evil is essential to the knowledge and experience of some of the highest forms of good; that he who, in a world like this, is led by Divine grace voluntarily to choose God as his portion, is higher, far higher, than he who never knew that any other choice was possible.

The grand peculiarity of the Christian revelation is, that it represents God as yearning—if I may so speak—for *human affection*. Abraham is the friend of God; David is a man after God's own heart; "I call you not servants, but friends," says Christ to his disciples. The appeal to all men is, "My son, give me thine heart." It is this revelation of Himself to men,—perfected in the Incarnation,—that renders *love* to God *possible*. For aught we can tell, love to God, properly so termed, can be exercised only by redeemed men. Angels, or other high and glorious intelligences, may adore, or admire,—be filled with awe or wonder,—but we have no proof that they can *love* God as a redeemed sinner does, or that they can ever be partakers of the Divine nature in the sense of that oneness with God through Christ which is the peculiar privilege of His people. Evil, and its accompaniments, pain and sorrow, alone render this peculiar fellowship in good *possible*.

We may, indeed, never be able to remove *all* that is perplexing or oppressive to the heart in the condition of humanity; we may be obliged, again and again, to fall back upon the assurance that every individual man is in the hands of One infinitely wiser and more loving than ourselves: but we should be unchristian, if not inhuman, were we to feel no interest in the inquiry whether the sufferings of the race will terminate with mortal life;—whether in other worlds they will be continued as disciplinary, and therefore conducive to improvement; or whether, being simply *punitive*, they will be prolonged and intensified through all eternity.

Yes; this is the question,—which Piety has too long considered insoluble, and to which Priestcraft has ever turned as the pillar of its vile pretensions. *Reason*, indeed, can give us no reply to it; but Scripture, perchance, may do so; for, as Butler wisely remarks, "the whole scheme of Scripture is not yet understood; nor is it at all incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered."

All that we *know* of the Divine character leads us to suppose that *some light*, at least, is thrown *there* on this great question. All that we *feel* of the Divine love within our own bosoms,—the boundless pity it gives birth to, and the benevolence it excites and fosters; all that is involved in the assurance that, while "secret things belong unto the Lord our God, those things which are revealed belong" to us and to our children; that while "it is the glory of God to *conceal*," it is "the honor" of man (kings) to "*search out* a matter" (Prov. xxv. 2),—all these alike encourage us, hopefully, earnestly, and humbly, with true and sincere hearts, diligently to employ every faculty in an inquiry which, end as it may, can only lead to fresh assurances that God *is* love, —that Christ *is* Lord of all creation.—and that evil with its depths of mystery, is now, and shall be evermore, self destructive, and subordinate to good.

We ask, then, on this, as on every other subject that pertains to the hereafter, simply, "*What saith the Scriptures?*" We seek the response from that holy oracle, precisely as we should seek one from Nature, were we endeavoring to fathom *her* secrets. Not by any supposed "light within;" not by the help of any imaginary personal insight or semi-inspiration fitted to explain or to override the inspiration of prophets and apostles; not by elaborately drawn inferences, however ingenious or apparently necessary; not by the application, in any form, of a merely human and finite logic to that which has relations with "the Infinite and Unconditioned," can we hope, in this matter, to obtain satisfaction for our souls. Christ-like simplicity (which may God, in his mercy, grant us), dealing with *revealed facts* just as they stand in the Divine record and interpreting them naturally and by the con-

text, without regard to any system of theology, or to any preconceived conclusion, can alone, we are well aware, lead us to truth and to repose.

Such is the temper and spirit in which we *desire* to carry on our inquiry. That we shall fail, to some degree, at least, in doing so, is but too probable. We commend ourselves, therefore, to Him who can alone "keep us from falling," and leave in His hand the result of our pains.

Robert Hall says, "The revelation contained in the Scriptures extends only to FACTS; not to the theory of these facts, or their original causes. The most important truths are communicated in a dogmatic, not a theoretic manner. We are taught on the testimony of Him who cannot lie, *insulated facts*, which we cannot connect with those reasons with which they are undoubtedly connected in the Divine mind. They rest solely on the basis of Divine authority; and we are left as much in the dark with respect to the mode of their existence, as if they were not revealed."

A SCRIPTURE FACT, then, is to us *revealed truth*, dogmatically communicated; resting solely on the basis of the Divine authority; and viewed apart from any *reasons* for its proclamation, or any *deductions* which may be drawn from it. And this, be it observed, whether that which is revealed be *an event*, or whether it be what is usually termed *a doctrine*.

Two objections, which some may regard as *preliminary*, must not however escape notice.

The *first* is, that the question at issue *ought* to be regarded as already settled, by the general consent of the Church in relation to the teaching of Scripture; nay, that St. Paul, in the Epistle to the Romans, has, by inspiration, said all that can be said upon it, in telling us that "when the Gentiles which have not the law (i. e., a written law), do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;" while, in the verses that precede the parenthesis in which the words we have quoted occur, he states distinctly that "as many as have sinned without law shall also perish without law" (Rom. ii. 12–15).

To this I reply, that while the "general consent" of Christians, either now or in past time, should make us modest in our opposition, it cannot bind us as an authority. Any plain declaration of St. Paul's certainly ought to do so. We are bound, therefore, to show that the apostle, neither in the text quoted, nor elsewhere, *has* declared that the heathen, remaining such, can not be saved.

As, however, I shall have occasion to examine the passage in question at length, it may be only necessary to say here, that it is erroneous to suppose that St. Paul, in the chapter from which the text is taken, is declaring the *final lot* of the heathen. He is doing no such thing: he is simply seeking to bring in all men alike guilty before God (iii. 9, 10); showing that neither by the deeds of the law, nor in the absence of law, can any human being be justified before his Maker. He shuts up all alike in sin, that all alike may learn their need of a Saviour;—*the Jew*, notwithstanding his imagined self-righteousness in obeying the law; *the Gentiles*, in spite of the plea that he has had no revelation. The one he convicts of having continually violated the law in which he boasts (ii. 17–24); the other he finds equally guilty of offence against the light of conscience and of nature (iii. 13–16). "*Therefore*," says he, "by the deeds of the law there shall no flesh be justified in his sight" (iii. 20). Considered in themselves, and *apart from the redemption which is by Christ*, all are alike exposed to wrath, "for there is no respect of persons" with God. "As many as have sinned without law shall (apart from Christ) perish without law;" and "as many as have sinned in the law (if without Christ) shall be judged by the law,"—a rule by which all alike are lost.

As this is followed by the glorious announcement that "the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; *even the righteousness of God which is by faith of Jesus Christ* UNTO (or for the benefit of) all, and UPON (or over—i. e., clothing like a garment) all them that believe: for (between Jew and Gentile) there is no difference" (iii. 20–22),—it is clear that the final ruin of the heathen is not his theme.

The *second* objection is, that investigations of this character only promote doubt; that they are in fact, inconsistent with that childlike and unquestioning spirit which it becomes us, as sinners, to cultivate.

To this it may be replied, in the words of a well-known writer,* "In what was the life of our blessed Lord consumed, but in continual labor to make the multitude *doubt* the distinctive principles which the highest authorities in their Church had brought them up in?"

"The implicit faith of a child may be very natural and very engaging; but is it the duty of a man to remain a child?—to force himself back

* Sewell's "Christian Morals."

to childhood?—to depress the development of that one faculty which constitutes him specifically a man? For what *is* this child-like (say, rather, childish) credulity which is so bepraised? Remember, it is the quality of a child only because (and just so long as) he is in the stage of mere animal being; while that which constitutes his special humanity is yet undeveloped. We admire this credulity under the term child-like, but its true definition is, that it is animal-like; that it is the instinct of irrational nature,—that instinct which leads all animals to believe without reflection, and even in opposition to experience, that what *seems* to be *is*,—even as the hen will sit again and again upon the same deceptive lump of chalk."

To these true and forcible remarks I shall merely add a few additional observations of a more general character, and then close this introductory chapter.

No one certainly can well deny that the exercise of the right of private judgment in matters of religion has sometimes been fearfully injurious to those who have enjoyed it, and not unfrequently proved an occasion of stumbling, by multiplying heresies.

For this reason, or rather on this pretext, it has been maintained by many that, in the search after Divine truth, the guidance of the reason and the understanding should be abandoned; and that, since the path of humility is the path of safety, it is the part of wisdom to accept without question, at the hands of the Church's appointed ministers, those doctrines which, it is assumed, God has committed to her charge, alike for the temporal benefit and eternal salvation of mankind.

This view of the supposed duty of a Christian man is, by the Church of Rome, as every one knows, openly held, and unblushingly defended. By Protestants it is professedly repudiated; but there can be no question that, with various modifications, it is maintained in one form or other by almost all Christian communities who attach vital importance to particular forms of religious thought.

To the Romanist it has generally been deemed sufficient to reply, that any such attempted transference of responsibility, in relation to the discovery of truth, can, after all, only be accomplished by and through an act of private judgment; for if a man, from whatever motive, resolves to abandon *his own* judgment in relation either to truth or duty, and to place himself without reserve in the hands of others, he is surely as responsible for the wisdom or folly of that resolution, and for all the consequences to which it may lead, as he can be for any other choice or decision.

To the Protestant, who often unconsciously adopts Romanist principles, in consequence of his dread of doubt, his love of system, or his deference to the authority either of dead "Fathers" or living "Brethren," it seems necessary to suggest other considerations, not less important, although very frequently forgotten.

And the first is this,—that the dangers and evils which arise from free thought in matters of religion, do not differ in the least from those which arise from any other exercise of that liberty which is essential to a state of probation, and without which it could not exist. Man, we may rest assured, has not been placed in a world like this, and surrounded by temptations of every kind, without some good reason,—a reason consonant, without doubt, with the highest wisdom and love. The great end of his being unquestionably is, that he may learn, by Divine grace, to choose the good and to reject the evil, to abandon the false and to cling to the true, "to glorify God, and to enjoy Him for ever." But how, it may well be asked, can this be done, unless he is at liberty to inquire freely, to search diligently, and to adopt, in all honesty and integrity, whatever he believes to be the good and the true?

A second consideration, also generally disregarded, is, that *the mere acceptance* on authority of any doctrine, true or false, is not equivalent to faith in that doctrine, but *quite a different thing*. Faith is not mere *assent* to truth, but something much higher. It is the reception of it *for a reason*, and a reason powerful enough to command submission; it supposes a conviction of truth so deep and profound, that the persuasion of it becomes, in extreme cases, the ground and justification of martyrdom.

For intelligent men to shrink from the investigation of truth of any kind, however specious may be the pretext, whether it be called indolence or timidity, or whether it be baptized by the Christian name of humility, is, in fact, to evade the most important part of their moral discipline, and to render the complete development and perfection of human character impossible; for humility, patience, candor, and charity find very little scope for exercise in the mind of any man who accepts his opinions on the authority of a party, or holds them for any other reason than that they are supported by evidence.

Two things undoubtedly tend to make men prefer half convictions to entire ones, and adherence to a party, to personal and independent inquiry. The *one* is, the extreme difficulty,—

the pain and labor, the weariness and exhaustion, which often attends honest researches. The *other* is, the *imperial demand* which truth, thus sought, makes upon a man for submission when it is attained.

So long as a man is only half convinced, so long as he is simply yielding to the views of others, he can easily evade the consequences of his admissions; if they involve anything very self-denying or disagreeable, he can easily *put off* his obedience to a more convenient season. But if, after a long and anxious investigation, he has arrived at the conclusion that what he professes to have received as Divine is absolutely and eternally true, he has no choice between submission and misery; for if truth, thus received, be not a sovereign good to man, its possession must be a source of constant wretchedness.

In our own day, Christian men shrink from independent investigation, chiefly because they think it *inexpedient*. Certain forms of thought, right or wrong, have, it is said, for generations been regarded as "worthy of all acceptation;" under these forms men have received spiritual blessings of the highest value; in the belief of them they have lived well, and died happily. Why unsettle such landmarks?

The only answer that can be made to such a remonstrance is this: The forms of thought, of which you speak, are either true or false. If true, inquiry will only strengthen their hold on men, and lead to their being still more generally supported and honored. But if, from whatever cause, the suspicion has arisen that they are, after all, only *partially* true,—that they are, at the best, only one-sided exhibitions of truth, that they involve fallacies, or that they produce exaggerated, and therefore, inaccurate impressions, they must on no account be shielded from examination; for whatever may be the supposed value of any form of thought, if it involve important error, the support of it, or, which is the same thing, the determination not to undeceive those who hold it, is, in the eye of God, an immoral procedure. The exercise of integrity in this matter may be a sore trial to faith, but we may rely upon it, obedience will, in the end, bring with it its own "exceeding great reward."

The truth is, all the difficulties and dangers that attend upon the exercise of private judgment are specially provided for by Him who has thrown upon us the responsibility of its exercise.

Not, indeed, as some would tell us, by the residence upon earth either of an individual or a Corporation, who, as Christ's Vicar, can solve all difficulties, and prove an infallible guide; not, indeed, by the bodily presence of Christ himself as an abiding court of appeal; but by what is far better, the presence and guidance of His Holy Spirit in the hearts of all those who desire Him.

And for what end is He thus willing to abide amongst us? To strengthen the natural powers,—to illuminate the intellect, to place the sage and the simpleton on the same platform,—to do *in reality* what the Roman Pontiff only pretends to do,—to solve all doubts, to make us infallible in our decisions, to render it impossible that we should go wrong in our pursuit after truth? *Certainly not.*

Such a gift would in no important sense differ from inspiration, and *if imparted generally*, would as completely destroy the character of our probation as that indolent reliance on human authority of which we complain. The only difference would be, that, in the one case, infallibility would be a reality, in the other it is a delusion.

Far otherwise is the intent and end of God's great gift; for it annihilates no distinctions, it supersedes no effort, it counteracts no weakness that is merely intellectual. It is, from first to last, an action on the heart. Under its blessed influence pride departs, prejudice gives way, and selfish passions, in all their endless variety, are weakened and subdued. But it does no more. It leaves us still to search after evidence, to balance probabilities, to be misled if we permit the old enemy to becloud our faculties. For the rest, God has adapted the human intellect to truth, just as surely as He has adapted the eye to outward nature; and, in either case, we see *truly*, only in proportion as, by his mighty power, films are removed, and the organ of vision is purged and purified from *unnatural defilement*.

"For Ever and Ever."

Superstition, ever ready to fabricate or appropriate words and ideas to accomplish its evil purposes, has wielded no weapon more successfully than the baleful error furnished by these few words. The glad tidings of salvation, the Gospel of the grace of God, is either set aside altogether, or mixed up with awful presentations of fire and brimstone, and the substitute or the admixture is always supplemented by the words, "for ever and ever;" and even the word of God, circulated by millions of copies, is falsely made to speak the same language, and is thus shamefully enlisted in the service of superstition.

The phrase itself contains its own stultification, and shows its self-contradictory nature, and ought to awaken in every thoughtful mind the question, "Hath God indeed said so?" Nay,

further, this question: "Would any wise man originate, or use for the first time, such a phrase?" What is its meaning, or has it any? If "for ever" means "for ever," according to the popular idea attached to the term, what can "for ever and ever" mean? If "for ever and ever" means "for ever," then the first part of the term "for ever and ever," from which it derives its force, cannot mean "for ever," but must mean something less. The whole must be greater than any of its parts, and no one part can be less than that same part; it cannot be less than itself. Mathematical axioms as strictly apply to time as they do to space; and hence we see the absurdity of the phrase. Lexicographers tell us that it is used for emphasis, but there is no emphasis in nonsense, except it be emphatic nonsense. God never speaks thus. His word never utters nonsense. There is no phrase in the Hebrew or Greek Scriptures that can possibly be so rendered —and, if every word of God is pure, as silver tried in a crucible, purified seven times, perfectly pure, certainly every one attempting to translate that word into another language should aim at purity, and be careful that the rendering is neither false nor foolish.

The Hebrew and Greek phrases which are represented in English by the words *to the age, to the age and beyond, to the age of ages, and to the ages of ages*, are clear and intelligible. They derive their definiteness or indefiniteness from the subjects with which they are connected; and whatever uncertainty exists in our minds when we meet with them, arises from our ignorance concerning those subjects.

If the word "ever" is derived from the Latin *avum*, and through it the Greek *aion*, it would seem that the phrase "for ever and ever," when first taken into use was less incorrect than it is now;—I say less incorrect, as (1) the expression "for an age and an age" is not found in the Scriptures; and (2) the use of the preposition "for" in connection with the word "age" brings up in the mind a thought as certainly belonging, which may or may not belong to it.

(1.) The etymology of the word has no force in characterizing it as uniformly used at the present day, and for a long time past. There is no doubt in my mind that the idea associated with the words, "for ever" is an acquired idea, which has grown up since the advent of the Eternal Life. The ancients had no use for such an idea. Their hope could not reach out so far. They were "without hope." The Hebrew saints who looked for Messiah approached it by the use of indefinite terms, as "length of days." "The king asked of thee life, and thou gavest it him, even length of days for ever and beyond." The first time the phrase "for ever and ever" occurs in our version is in Ex. xv. 18: "The Lord shall reign for ever and ever" (to the age and beyond).

(2.) The true solution of the difficulty lies in the consideration of the preposition used in connection with the indefinite word "age." The primary and proper meaning of the Greek preposition *eis* (and the same is true of the Hebrew preposition) is *to*, as to place, and *till*, as to time; the signification *for*, or *during*, is secondary; and hence the unwarrantableness of the *constant* use of *for* in the phrase "for ever," even if the word "ever" were redeemed from its acquired use. We are living now in an age, and the phrase "to the age" must, of course, point to the terminus of it, as we cannot go backward in time; but speaking of an age that has not yet commenced, which is entirely before us, we know that it has two points,—the beginning and the end, and the word *eis*, used in relation to it, refers naturally and properly to that point of the age at which we shall first arrive, and should be translated *till* or *to*. It may point to the termination, and then it acquires the secondary idea of duration through it, and would be properly rendered *for*, or *during*. This meaning is, however, quite secondary and somewhat forced, and the authority for its use must be gathered from the subject treated in connection with it. Homer gives us instances of the two-fold use of this preposition in connection with the same noun; *e. g.* "till summer," and "throughout the summer."

If we thus use the phrase correctly, we shall see that Rev. xx. 9, 10, speaks of a tormenting which will take place very near the close of the millennial age, and will continue till the ages of the ages begin. The smoke of the torment (Rev. xiv.), spoken of as commencing a short time before the millennial age begins, will continue all through that age, till the ages of the ages begin. This smouldering fire will be a memorial through out the thousand years, containing not living persons, but carcasses (Isa. lxvi.), seen and abhorred by those who come up to Jerusalem, time after time, to worship the Lord of hosts.

God's fire is destructive, consuming, devouring both of body and soul (Matt. x. 28); and none but thoughtless men will talk of conserving fire. If the fire conserves, what does it conserve from? There must be some other element of destruction contemplated, from which it conserves. To represent the fire as conserving anything from its own destructive power, is to talk unwisely; it is a contradiction in terms.

Neither this passage nor any other can be made to contradict the hundreds of passages in the

Scriptures which assert or imply that the wages of sin is death. Sin and sinners—all the works and workmanship of the devil—the Son of God was manifested that he might destroy; he has virtually accomplished his work, and in due time it will be consummated. The apostle John, in the Revelation, after writing the things he had seen and the things which are, goes on to write of the things which shall be after these: and, in the fifth chapter, gives a brief programme of results up to the time when all evil shall be blotted out, and God shall be all in all. At the thirteenth verse, he gives, as that blessed ultimatum, the song of every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, "Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb unto the ages of the ages;" and as this state of things does not commence till the ages of the ages begin, we know that the phrase here must signify during or throughout these ages; and, as we know that this state of things, asserted of every conceivable place in the universe of God, cannot co-exist with torment of any kind in any place, we learn that, in Rev. xx. 10, the words "to the ages of the ages" can contemplate their beginning only.

After these ages begin, the only Being that will bring sin to remembrance will be the glorified Person of the Son of God. Things there may be, as the gates of pearl, or the sea of glass; but He will be the only Person. Every time the redeemed saints and the angels look on Him in glorified humanity, in whom dwells and will be manifested all the fulness of the Godhead bodily, they will be reminded that the only reason for his condescension out of the absoluteness of Deity to become man was that he might "put away sin by the sacrifice of himself." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." As the serpent of brass was preserved in the ark, in the most holy place, as a memorial of God's saving mercy, so will he preserve that human form, an enduring memorial of God's love to sinners of mankind; but not, like it, to lose its form, and revert to its primal condition when it became an object of idolatrous worship. He is and ever will be worthy of all adoration and worship. He is the supreme object of the Father's love, in whom his soul delighteth, whose will is that all should honor the Son, even as they honor the Father. He will be unto the ages of the ages the abiding memorial of sin, and of God's hatred to sin, and also of His great love wherewith he loved us.—*Selected.*

"Literature and Dogma"

[Some time since I noticed Mr. Dunn's "*Brief Notes*" on a work by Matthew Arnold on the above named subject. Since then several articles have appeared in the "Christian Union," of this city, written by one of the *Faculty* of Yale College. As these articles give a more extended view of the subject than the "Notes" above named, I have concluded to give them in the Examiner, as the subject is one of interest.—Editor.]

Matthew Arnold: Literature and Dogma.

"Sweetness and Light" seem likely to sink to the place of "stock notions" in the hand of Mr. Matthew Arnold. The altered phraseology of "sweet reasonableness" will scarcely save them from this doom. There is certainly no excess of sweetness in Mr. Arnold's disposition towards the Bishops of Winchester and of Gloucester, and his other fancied antagonists, and no excess of light, but only darkness visible, shed upon the important topic which he attempted to elucidate.

The subject discussed in *Literature and Dogma* is one of the most important and timely that could easily be proposed, and we have to thank Mr. Arnold for introducing it so distinctly and so pronouncedly to the arena of discussion. It is no hard question in fact, though it may seem to be in form. It is, and has been for years, the great question of the times, which, under various phases, or rather manifold masks, is everywhere obtruding itself, and is still waiting for an answer.

Mr. Arnold has the acuteness to see, and the sensitiveness to feel, that this is a problem on which the *Zeit Geist* is brooding, but he has not the magnanimity to treat it except in a narrowly partizan spirit. It is surprising that he should be content to turn one of the soberest and profoundest subjects for the thoughtful mind into material for the defence of the State Church of England—on the basis of a godless Old Testament and a Christless New Testament—against the Evangelical Low Churchmen, the sanctimonious High Churchmen, the political Puritans, the Philistine Scientists, and the vulgar common people, who might venture to assail the broad platform of comprehensive "Know-nothingism" on which this brilliant essayist chooses to stand.

The doctrine—we might say the *dogma*—of this spirited effusion is as follows: The Scriptures are in matter and form a collection of works of literature; it is preposterous and absurd to treat them

as inculcating dogma; to find in them, or to force from them, any of the so-called doctrines of the Christian creed, or even of Natural Theism. The attempt to do this has divided christendom into sects and schools of theology, all of which are necessarily failures, and not failures only, but extravagant or abortive caricatures of of the Scriptures when the Scriptures are rightly understood. The instrument of rightly understanding this literature is criticism, and criticism can only be learned by reading the best books of every age. Out of such reading grows a fine sense or tact, by which literature can be interpreted and judged. The total product or growth of the wakeful criticism of the present generation is the *Zeit Geist*, which anticipates the sentence of the next generation, and pronounces its decisions without the obligation of rendering formal reasons, or of being called to answer before any higher tribunal than itself. This *Zeit Geist*, whose authorized interpreter is the modest Mr. Arnold, has already decided that in the Old Testament there is no living God who thinks and feels, and loves, and rewards, and punishes. All such conceptions, and the propositions which express them, are the work of reflecting understanding; dogmas of the creeds and the schools; matter for theologians like the Bishops of Winchester and Gloucester to sharpen their wits about and solemnly to emphasize; but entirely strange and foreign to the spirit of the Old Testament as literature. In place of this pure dogma, as Mr. Arnold would have it, he would substitute the following luminous statement of that truth which inspired the life and formed the character of the Jewish people: "The real germ of religious consciousness, therefore, out of which sprang Israel's name for God, to which the records of his history adapted themselves, and which came to be clothed upon, in time, with a mighty growth of poetry and tradition, was a consciousness of *the not ourselves which makes for righteousness*, and the way to convince one's self of this by studying their literature with a fair mind and with a tact which letters, surely, can alone give."

Of the many things which one would say of this, the first is, that the phrase "*the not ourselves which makes for righteousness*," is a dogma with an emphasis, not simply theological, but metaphysical in the extreme — a *dogma purissimum* — a dogma *five* times distilled; the *quintessence* of all possible dogmas. Not only is this true, but as a dogma it is not even original with Mr. Arnold, but it was propounded by the elder Fichte in language as eloquent and far more consistent than any Mr. Arnold has employed to disguise it or make it palatable. We are quite willing to concede that the conception of personality is not easy to be defined; we own that there is no attempt to define it in either the Old or the New Testament; we might acknowledge that the attempts of the makers of creeds and their expounders to define it when applied either to man or God, have often been unsuccessful, and that most of them might with advantage be greatly abridged or entirely omitted in the solemn professions of faith, and possibly in much which passes for theological exposition. But this does not touch the point made by Mr. Arnold, and which is the *articulus cadentis vel stantis* of his volume, viz., the assertion that God, as a person, did not give life and energy to the Jewish theocracy, and is not everywhere prominent in the literature of Israel. To say that the doctrine is not true is not admissible; to say that "man never knows how anthropomorphic he is," and therefore to conceive that the personality of God is unworthy of a man elevated by the *Zeit Geist* of the nineteenth century is also admissible. But to assert or defend either of these positions is to philosophize in the spirit and in the language of *dogma*, and just so far to abandon the critical spirit and to cease to judge the Old Testament as literature. It is to judge literature by dogma. It is worse; it is to offend against all the conclusions of criticism itself, which, if it teaches anything, would declare with emphasis that a people in the forming period of the Jewish nation would be utterly unable to begin with such a germ of religious consciousness as "the not ourselves;" a conception which criticism and history both confirm could only be reached and has been reached, by the most attenuated generalizations of metaphysical philosophy. Moreover, both criticism and history confirm a conclusion opposed to that of Arnold's, that the Hebrew literature presents, in its *Eternal* and its *Jehovah*, the very opposite of any conception *negative* to ourselves; defining man by terms negative to God, rather than God by a term negative to man. Mr. Arnold does not aspire to be a theologian, he tells us, but he does claim to be a critic. We cannot understand how he can reconcile his position with such a germ of religious consciousness as is expressed in the following: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth," etc., etc.; or, "God said unto Moses, I am that I am;" or, "Know, therefore, this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath, there is none else;" or "Hear, O, Israel, the Lord our God is one Lord." Mr.

Arnold is offended in his critical sensibilities, forsooth, because the dogmatists assert that these and other literary declarations teach that God is "a personal First Cause, the moral and intelligent Governor of the universe." Perhaps the dogmatists might wonder with better reason that a critic should find nothing more in them than a "not ourselves which makes for righteousness."

Mr. Arnold lays great stress on the last member in his definition of "the germ of religious consciousness." It is not God's personality, nor his intelligence, nor his oneness that is distinctive of the representations of the Old Testament, but it is God's relation to conduct and the spirituality and purity of the conceptions of conduct as involved. In these Mr. Arnold finds the material for all his Jewish and Scriptural conceptions of God whatever. These relations, he insists, are so distinctive of the Old Testament literature as to overbear and drive out of sight all others. He even resolves the unity of God—of which so much is made in the old literature—into God's seriousness with respect to righteousness.

The critic trained in some other school than Arnold's would suggest that all these representations of God's relations to righteousness are too subjective to find any place in the earlier life and literature of the Jewish people, and in point of fact they are the offspring of a later and more highly developed stage of their culture and life. We cannot praise too highly the keen appreciation and the eloquent portraiture in which he sets forth the fervent faith in righteousness as upholden by the moral force of the universe, which prophets and psalmists attained; but the fact that the prophets and psalmists of no other nation ever attained it, and that the Jewish population held it so tenaciously, would indicate that it resulted from more definite conceptions of the Supreme than of a blind and vague and evanescent *something*, that was *not a man*. It would also suggest the question: whether what Arnold suggests was only a rank outgrowth of poetry and tradition upon this indefinite nucleus should not rather be accepted as sober truth, in order to explain the existence and persistence of this singular faith of theirs in God as making for righteousness?

All this is dismissed and disposed of by Mr. Arnold as mere *aberglaube*, as an overgrowth of superstition. Under this he would include all special promises to the Jews as a selected people, all predictions or intimations of a Messiah, all that was ritual or positive in their political and ecclesiastical life. This is all set aside by the critical *Zeit Geist*, which measures every objective in revelation or miracle, by a canon taken from the laws and methods which are appropriate to a period in which all the service has been accomplished which could be rendered by revelation and miracle, by prophet and Messiah, by the God who revealed himself to Moses in the bush, and was incarnate in Jesus! We submit that if these conclusions are true they are not established by criticism, as we understand it. We believe that the more fairly the Scriptures are studied as literature, the less will they sanction such dogmas as Mr. Arnold's. N. P.

Yale College.

The Holy Spirit.

"Made in Our image" man shall be,
Said God the Lord within His throne:
In man the whole Divinity
Still looks from heaven to find his own.

All is the Father's, all the Son's,
And all of God the Holy Ghost;
But through man's story as it runs
The Spirit's claim has suffered most.

In compass of creative skill,
In uttermost of woe endured,
In majesty of regent will
God's image is not all obscured.

But where in finer tenderness,
In loyalty to love and right,
In all that yearns to give and bless
Dwelleth the Spirit in His might?

The link is lost, the chain is riven
That should have held this gracious Guest:
Of all the gifts that Christ has given
His Holy Spirit is the best.

Return, O Spirit of the Lord,
And give these earth-bound hearts release!
Fly, dove-like Herald of the Word,
And fill the world with heavenly peace.

Henry Cecil.

"Looking unto Jesus," imparts strength and joy to the soul, but looking unto self is a forlorn hope, and never carries us a step further on the right way. Try the great remedy, Christ and sufficiency, and so look up for help, that the habit will be upward, and not groveling in the weakness of self-sufficiency.

Afflictions are blessings, when we can bless God for afflictions.

The Great Salvation.

This important subject is introduced to our notice in the epistle to the Hebrews in these impressive words: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?" (Heb. ii. 1–3.) Can we do better than try to trace the course here pointed out, beginning with what began to be spoken by the Lord, and going on to what was confirmed by his first disciples?

The empire of the Cæsars had reached the zenith of its power, and absorbed into its dominion all the surrounding kingdoms and states, including even the kingdom of Judah, which had for centuries been the peculiar nation of Jehovah—ruled by his laws and worshipping (when faithful) according to his prescribed directions. The rule of a foreign power, whether mild or oppressive, served but to intensify the hopes which the faithful and patriotic among the people cherished regarding the advent of their long promised Deliverer, styled by their prophets "The Messiah." These are spoken of as "they that looked for redemption in Jerusalem" (Luke ii. 38), of whom Zacharias is a good example: for on the birth of the forerunner of the Messiah, he, being "filled with the Holy Ghost, prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised unto our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke i. 67–75.)

It was in circumstances such as these that this once highly favored, but then deeply degraded people, were visited with a message from their Divine King in the heavens. The subject of this message was termed "the kingdom of God," or "the kingdom of heaven," phrases which the Gospel narratives show to be applied to one and the same thing. The first bearer of this message was "a man sent from God whose name was John." He was shortly followed by the Messiah himself—Jesus of Nazareth—who, being endued with the Spirit of God without measure, was qualified to demonstrate the divinity of his mission, and thus to claim the allegiance of the honest and good-hearted among the people. The message of both these preachers was identical in its terms: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."

The proclamation of good news to any people implies the existence of an evil and unsatisfactory state of things at the time among them. We have seen that political and social amelioration was expected by the best of the people at at the hands of the promised Redeemer. But there can be no doubt that the Gospel preached by Jesus was good news to Israel in a two-fold sense, — individually as well as nationally. Individually, inasmuch as it promised personal deliverance from sin, and its wages, death, together with a share in the honor and glory to be conferred on the faithful disciples of the Christ when the kingdom should be established. Nationally, inasmuch as the establishment of the kingdom would ensure their freedom from the yoke of Rome, and introduce an era of righteousness and peace.

Looking a little closer into these two phases of the good news, the careful student of the Divine record will find that Israel, in common with humanity at large, were in a position which might lead the thoughtful among them to welcome such a deliverance as that proclaimed in the Gospel of the Messiah. Regarding the pressing need for a way of escape from death and the thousand ills that flesh is heir to, the Bible speaks in language so plain as to be mistaken only by the pre-occupied and prejudiced mind. "The wages of sin is death" is a truth which human philosophy would fain get rid of, but which is the unvarying testimony of Scripture. This truth was intimated to the first man in these terms: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die;" or, margin, "dying thou shalt die." (Gen. ii. 16, 17.) Notwithstanding the easy test thus given for man's obedience, he disobeyed; and any ambiguity which might be supposed to attach to the terms in which the penalty was threatened, entirely disappears in the clearness with which the sentence was pronounced—"Cursed is the ground for thy sake: in sorrow

shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shall thou return." (Gen. iii. 17–19.) If language has any definite meaning, the sentence here passed on man surely consigned him to a state of non-life precisely identical with that of the dust from which he was fabricated by the Creator; a condition of utter obliviousness equalled only by the unconsciousness of the inanimate creation. To say the sentence included more than this, beyond the evils connected with the process leading to the final consummation, is to be wise above what is written: while to say that it contained less, and applied to only a part of Adam's nature, is to "take away from the words of the book."

The severity of such a sentence as that pronounced on Adam has been amply attested by almost universal human experience. "Through fear of death," mankind "have been all their lifetime subject to bondage." Love of life is one of the strongest feelings in the human breast, as it is certainly one of the most powerful instincts of the lower animals. But there is reason to believe that man alone, from his superior intellectual and moral endowments has the susceptibility to be painfully impressed with the certainty of death as the apparent termination of his existence. This foreboding in reference to his own death is greatly intensified by the death of his nearest and dearest friends. While human philosophy has attempted much in the way of accounting for the existence of disease and even of premature death, by attributing these calamities to the violation of certain laws which regulate healthy existence, it has shrunk from a similar solution of the problem of human death at what is deemed the natural boundary of life. Divine philosophy at once removes the difficulty;—thus: "By one man sin entered into the world, and death by sin, and so death passed upon all men" (in whom all have sinned). Rom. v. 12.)

Such then is the grand evil by which our race is cursed through its connection with the first sinner. Surely a gospel which should provide a remedy for so dire an evil as this might well be hailed as good news by all to whom it comes. And such is the Gospel preached by Jesus: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." (John iii. 16.) "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). For a man to perish is just to suffer the penalty attached to the first transgression, and contained in the sentence pronounced on Adam; a process fitly described by the inspired Psalmist: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." (Psa. cxlvi. 4.) To "have everlasting life" can only mean to live perpetually, which would have been the privilege of our first parents if they had continued obedient, and consequently, obtained access to the tree of life—as it is recorded: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord sent him (Adam) forth from the garden of Eden." (Gen. iii. 22, 23.) Thus does the Gospel of Jesus supply this first pressing want of humanity.

But not alone as a deliverance from death is the Gospel of the kingdom of God needed to bless the world. The populations of the world have long suffered from the misrule of human government. Evils manifold have been and still are inflicted on the peoples by their despotic rulers. From the greatest empire swayed by the will of one absolute sovereign, to the most powerful and extensive republic where the will of the sovereign people is deemed paramount, the evils perpetrated in the name of government are such as to stir to its depths the most unfeeling heart. There is not a well-wisher to humanity but would welcome a Gospel which should afford hope for redress for such evils as these.

But the mission of Jesus was alone to Israel, as he said to his disciples, "I am not sent but to the lost sheep of the house of Israel." And in answer to a question put by the apostles—"Behold we have left all and followed thee, what shall we have therefore?" he replied, "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." (Matt. xix. 27, 28.) To sit on thrones judging is in the Scripture sense equivalent to the exercise of regal authority. An example of this is seen in the request made to Samuel by the elders of Israel: "Make us a king to judge us, like all the other nations." (1 Sam. viii. 5.)

But while national regeneration begins with Israel, it does not end there. Even as early as the time of Abraham the promise was given—"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. (Gen. xviii. 18.) And the

great apostle of the Gentiles, in his address to the Athenians, a Gentile audience, extends the judging or ruling to be exercised by the Messiah to the world—"God hath appointed a day (an era) in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." (Acts xvii. 31.)

The purpose of God to bless the world by providing a way of deliverance from sin and its consequences, and by bringing back disobedient man to that allegiance due to his Creator and Sustainer, was made known "at sundry times and in divers manners" by Jehovah himself. The first hint vouchsafed was contained in the sentence pronounced, in the hearing of the guilty pair, on the serpent through whose falsehood they had been seduced to disobey the divine law, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shall bruise his heel." (Gen. iii. 15.) From this it is manifest that deliverance was to be effected through a person descended from the woman. It would appear from the subsequent history that some additional information had been communicated, seeing that the offering of sacrifices of slain animals was practiced with the Divine approbation, if not, as is most probable, by divine direction and command. (Gen. iv. 4; Heb. xi. 4.) The significance which these sacrifices possessed under the Mosaic institutions might well warrant the belief that the offering of Abel was expressive of his faith in the coming Deliverer, and of his hope of personal deliverance from the evils entailed on the race by the first transgression.

The dim but hopeful intimation thus made to the first pair assumed more distinct shape in the communications made by God to the founder of the Israelitish nation, Abraham. God had called Abraham out of Ur of the Chaldees, at that time sunk into idolatry, to go into a land that he should show him, at the same time giving him the following promise: "I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all the families of the earth be blessed." (Gen. xii. 2, 3.) Having arrived at the country pointed out to him by God, he received a further intimation in these words: "Unto thee will I give this land." On a subsequent occasion the Lord said unto Abraham, "Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward, for all the land which thou seest, to THEE will I give it, and to thy seed forever. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto THEE." (Gen. xiii. 14–17.)

Personal possession at some future time must have been the sense in which Abraham himself understood this promise, for he afterwards put the question, "Lord God, whereby shall I know that I shall inherit it?" This question was answered in the most solemn manner by God entering into a covenant with him by sacrifice, causing a "smoking furnace and a burning lamp" to pass between the parts into which the sacrifice was divided.

But from the above quotations it appears that the land was also promised to the seed of Abraham. This was fulfilled in a partial and temporary sense to the twelve tribes of Israel descended from Abraham in the line of Isaac and Jacob, and to be completely realized when their restoration shall take place. But Abraham was chosen to be the progenitor of an individual seed, as we are informed by the apostle Paul in his letter to the Galatians: "To Abraham and his seed were the promises made. He saith not To Seeds, as of many, but as of one, And to thy seed, which is Christ." (Gal. iii. 16.) And this was also repeated in connection with the covenant referred to: "To thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." (Gen. xv.)

But neither Abraham nor his "One Seed," the Christ, have as yet been put in possession of the land promised. Abraham had even to purchase a burying place in it; and the proto-martyr Stephen, in his defence before the Jewish council, distinctly refers to the promise of personal possession to Abraham, and to the fact of non-fulfilment: "God gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would GIVE IT TO HIM for a possession, and to his seed after him, when as yet he had no child." (Acts vii. 5.) But there can be no doubt that this promise shall yet be fulfilled; and a certain intimation in connection with the covenant referred to renders it highly probable that Abraham looked beyond the present life for its fulfilment—"Thou (Abraham) shalt go to thy fathers in peace, thou shalt be buried in a good old age." But this is placed beyond doubt by the apostle, in the epistle to the Hebrews: "These all (Abraham, Isaac, and Jacob) died in faith, not having received the promises (in their fulfilment), but having seen them AFAR OFF, and embraced them, and confessed that they were strangers and pilgrims on the earth" (or land). "For they that say such things, declare plainly that they seek a COUNTRY. And truly if they had been mindful of that

country from whence they came out they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. xi. 13–16.) This term "heavenly" is evidently used to denote quality, not locality; for the land of promise shall be an heavenly country when, God's kingdom having come, his will is done on earth as it is in heaven. Abraham's idea was clearly personal possession of the land, when the right time should come; for "by faith when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange (or foreign) country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 8–10.)

It appears from these declarations, then, that, if Abraham, Isaac, and Jacob are personally to inherit the promise, they must be redeemed from death. He who "is not ashamed to be called their God" announced himself at the burning bush to Moses as the God of Abraham, Isaac, and Jacob. Jesus, in his argument with the Sadducees, quoted this as a convincing proof that the dead shall be raised. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him." (Luke xx. 37, 38.) Not that Abraham, Isaac, and Jacob were actually alive in any sense, but considered as alive in relation to God; "all live unto him," in view of their being destined to a resurrection. That is, all the dead who shall be raised in order to "stand before the judgment-seat of Christ," are deemed as being alive unto God; for he "quickeneth [or maketh alive] the dead, and calleth those things which be not, as though they were." (Rom. iv. 17.) The converse of this, where the living are spoken of as dead, affords an apt illustration of the same principle. Thus "God came to Abimelech in a dream by night, and said unto him, Behold, thou art but a dead man, for the woman which thou hast taken." Now Abimelech was alive; but the act he had done was punishable with death, and so he is spoken of as dead. "If thou restore her not, know that thou shalt surely die." (Gen. xx. 3, 7.) The God of Abraham, Isaac, and Jacob has thus at a very early period pointed out the certainty of these patriarchs living again, and thus being in a position to enter upon the personal possession of the land of promise, along with that One Seed, to whom with them the promise was made.

This coming Seed became an object of sustaining hope to the faithful among Abraham's descendants in the line of Jacob. Thus Moses, "by faith, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than all the treasures of Egypt, for he had respect to the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." (Heb. xi. 24–27.) "The recompense of the reward" is here connected with the One Seed, the Christ; and Moses evidently anticipated later and more distinct revelations, such as that latest of all on this point—"Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." (Rev. xxii. 12.) This reward must be something superadded to eternal life, seeing it is bestowed in accordance with work, which is a matter of degree: whereas life is a gift bestowed *equally* upon all the faithful. It is surely not too much to say that the promise of the land to Abraham is the foundation promise of the reward; for, in closing his list of the ancient worthies, the apostle says. "These all having obtained a good report through faith, received not the promise." (Heb. xi. 39.) And in the epistle to the Galatians, already quoted, the apostle associates the faithful with Abraham and his One Seed, the Christ, in these terms: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) And in a sense it may be said to be the foundation promise of eternal life, inasmuch as Abraham was promised the land "FOR EVER;" a condition requiring for its fulfilment, by one who was told he should "DIE in a good old age," that he should "be raised incorruptible" from the cave of Machpelah.

J. CAMERON.

4, *Melville Terrace, Edinburgh.*

J. C. writes; What higher calling can mortal men ask than to have the highest view of the exalted character and purpose of Almighty God. May your light and strength increase until immortality shall perfect that which now contains the Divine nature, and a pure Gospel be sounded in the pure "image of God" after we have passed through this rugged pilgrimage highway.

Training for Dominion.

If there be no resurrection, and no future state of being for men,—MEN, we say, not "ghosts," —Christianity is a delusion and faith is vain. In all generations the best people in the world have been the greatest sufferers; the most loyal to God have had the hardest lot on earth. Exceptional cases few and far between do but confirm the accuracy of this general statement.

Let any intelligent man read—we do not say ecclesiastical history, for that awful field is too wide, but—the eleventh chapter in the epistle to the Hebrews, and ask himself calmly, seriously, "What does all this mean?" Here is a constellation of the devout, the holy, the God-fearing, the children of faith, and their experience is given in a series of graphic touches terribly suggestive of privation, suffering and agony. Seen in the light of resurrection, and a future world of honor, dignity and unfading splendor, the moral grandeur of this picture gallery of heaven's heroes is wonderfully imposing; but seen in the light of hard fact only, with the assumption that there is to be no return of the Lord Jesus, and consequently no rising from the dead of those who fell asleep trusting in him, what can you make of it? Only this, the same that a clear thinker made of it eighteen centuries ago: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable;" most to be pitied, as we have risked all upon the hope of resurrection when he who is "our life" shall return.

In the chapter referred to, we have this appalling summary of the sufferings of those renowned worthies: "They were tortured; had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and in caves of the earth."

And there is a companion picture to this of the Hebrew confessors, representing the first witnesses of Christ. Let us glance at that, too: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men. We are fools,—weak—despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day." "In labors more abundant, in stripes above measure, in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness."

As there is a righteous ruler of the universe, it cannot be that a world in which men suffer for righteousness sake has as yet realised the purpose for which it was created. Nor is it possible for men who think logically from the attributes of a personal God to rest in the conclusion of philosophical skepticism that the doctrine of a future state is simply a sentimental dream; useful, perhaps, in its way, to the common people; but not to be admitted for a moment by the magnates of philosophy. Nor, after prolonged thought on the various aspects of the subject, can we see that the idea of equity — and surely that is a divine idea—is met by the theological assurance that the souls of the righteous are now enjoying perfect happiness in heaven. This doctrine, even if it were scriptural, which assuredly it is not, would necessitate some most puzzing questions, such, for example, as:— What is meant by falling asleep in Christ? What great object is to be attained by the promised resurrection of the righteous? How are the meek to inherit the earth, and to be recompensed therein? In what way are the saints to judge the world? What is the meaning of appointing one over five, and another over ten cities? Is there any intelligence at all in the words, "We shall reign on the earth?" Is "the kingdom under the whole heaven to be given to the saints of the Most High," a mere figure of speech without any corresponding reality to justify it or make it intelligible? Why did not Paul get the crown of righteousness from the righteous Judge when he died, instead

of saying it was laid up for him until the appearing and the kingdom of his Lord? Such questions could be multiplied to any extent, and correct answers to them would be simply impossible either on the theory of philosophical skepticism, or on that of orthodox theology!

God has not done with his witnesses and confessors when they die, as the former assumes; nor are they rewarded then in a disembodied condition, as the latter has so long taught. The skeptic who will not believe what is written, and the Christian who believes more than is revealed, are alike at fault, although in totally opposite directions; but the man who is neither unbelieving nor credulous, will find clear revelation for the faith that when the Lord comes those that sleep in him shall be raised incorruptible, whilst the living saints shall be changed, and both shall be installed in such spheres of permanent dignity and authority as they were fitted for by the discipline of earth. *Then* it will be found emphatically true, that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—DR. LEASK, *of the Rainbow.*

FROM POLLY G. PITTS.

BRO. STORRS: I am delighted with the BIBLE EXAMINER. I think it grows better and better. There were two articles in No. 22, Vol. 17, that I thank God were written; especially these, tho' I thank Him for all written truths that have thrown so much light on the precious word of God. O, how much light and comfort I received from the article, "*Why Evil was Permitted.*" In the dialogue "W." says, "The real, true, continued welfare of intelligent beings, is closely connected with, and depends upon, their having a correct knowledge of God. 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent' (John xvii. 3). God can be made known to us only by His works, and by what he may be pleased to tell us about himself. His works of creation had exhibited his wisdom, power and goodness. But there were attributes not yet exhibited; such as pity, and mercy; or that pitying love which he tells us he delights to exercise. (Micah vii. 18). Now if his intelligent creatures do not know these attributes of God, their knowledge of him will be incorrect, and even erroneous; and this would be to them an element of serious deterioration, which would eventually work their misfortune; perhaps even their ruin; and this neither the wisdom nor goodness of God could allow to arise from such a cause." "D." responds, "I can perceive plainly that, as our permanent welfare and happiness depended upon our correct knowledge of all the attributes of God, so he would necessarily exhibit all of them." "W." replies, "But his pity and love cannot be exhibited except by the exercise of them; and they cannot be exercised or used except upon an appropriate object. Now the only thing that can call forth the exercise of pity is a miserable object; and there can be no miserable object unless there is sin. In other words, unless there is evil in existence." Amen.

O, how much light this throws on creation, and justifies the ways of God to man. I do not wonder that the angels desired to look into the work of redemption; for they saw all of God's glorious attributes exhibited to man, and as "W." say, "Were the better for it." O, bless the Lord, he knows how to work *every* thing after the counsel of His own will, and eventually creation, redemption, preservation, restitution, shall redound to His eternal glory, and the everlasting good of the race.

The heading of the other article is, "*Attempts to stamp out.*" O, with what feelings I read and re-read, and read again, these few lines from the pen of Henry Dunn. I am old, and have lived long, have seen so many "attempts to stamp out" what they supposed to be error, yes, even, among evangelical Christians, that my heart has oft been sad; and they do it by refusal to hold kindly intercourse with those who are supposed to be under its influence.

An incident has just come to my mind which happened at Lockport, N. Y., in 1845 or '46. There were two powerful (or, called so,) lecturers on the second advent of Christ lecturing there, and I was present to hear. It happened that we met at a Bro. B.'s to stay over night; they believing in the immortality of the soul, and I believing man to be mortal, depending on a resurrection for life. They hardly noticed me, only as their actions said, "You may think as you like, but if you are determined to persist in what *we regard* as serious error, you must henceforth be an alien among *our people.* O, what an "attempt to stamp out" error, as they supposed, while I no doubt sat in silence, as if I were tormented with remorse for having believed the truth.

O, sorrowing Church of Christ, when will this stamping, crushing process cease? When will the time come when none of the sorrowing ones shall be treated with coldness and neglect? "Not till Jesus comes."

Bro. Dunn says, "People talk about 'dangerous views.' There is no danger to the soul that

lives in Christ and prays in his faith and fear to be *emptied of self*. Natural independence inflated self-esteem have led many a man into mischief, and made him a false guide; but my own belief is, that the really humble with Christ's own humility cannot be too bold." Amen; so say I. I will say with Bro. Dunn, my own choice is deliberately made up. My life, and its so-called "usefulness," is entirely with my Lord; and He must do with it exactly as it pleases Him, but turn to the right hand or to the left from what I hold to be simply and nakedly the *truth*, I never will, so long as He shall uphold me in grace and righteousness. I shall hold up the EXAMINER, and do my best to support it, as long as I have strength to read it, praying God to hold it up and abundantly bless its provisions, and bless its writers, and Bro. Storrs with strength as his day with the peace of God continually.

Fredericksburg, Iowa.

WILLIAM H. SPENCER.

IT is well known to most of our readers that this brother went home from his hard labor in New York City, a year ago last June, sick, and for three months was confined to his bed and under the doctor's care. From that sickness he has never perfectly recovered, and it is doubtful if he ever will. On his convalescence he was unable to go into a printing office as a journeyman, and I entered into an arrangement with him to procure printing materials, so that he could work at his family residence, and give him the EXAMINER to print, sending all my *copy* to Rochester and he returning, by Express, the work ready for mailing in New York. In this way he has done what work his strength would permit, and with great care and economy has been enabled to do something for the support of himself and family. Without this arrangement they must have suffered for the necessaries of life. This same course will be continued with Vol. 18 of the EXAMINER; but our brother has had constant expense for medical aid, and not unfrequent prostrations from nervous afflictions, so that he not only has been prevented from performing constant labor, but has become somewhat involved in debt.

I wish now to say, to those who have worldly substance to spare, that I hope you will not forget that it is "more blessed *to give* than to receive." If the Lord has prospered you, do not forget this needy and afflicted servant of Jesus. May the Lord enable us all to help "bear one another's burdens, and so fulfill the law of love."

His address is "Box 507, Rochester, N. Y." Send to him direct; or, if you prefer, I will receive and forward for you. GEO. STORRS.

P. S.—I have written the foregoing without solicitation from Bro. Spencer, and without his knowledge. G. S.

LETTERS RECEIVED TO OCTOBER 1.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Henry Seitz, James Crawford, Troy Dye, Eld. H. Rockwell, Geo. Adams, Jr., Mrs. R. W. Pierce (many thanks), Margaret Smith, A. S. Whitney, Eld. J. Blain, Mary Smith (all right), Walter Patterson, Henry J. Sweetland, Dr. J. F. Lee, Chas. Swift, John R. Davidson, Mrs. M. S. Lathrop, Wm. M. Darrow, D. C. Blakeman, Mrs. D. Bush, Mrs. F. Arthur, John K. Woodrow, Daniel Westervelt, John Fondey, M. D., Samuel Brown (thank you), Freeman Gladding, A. K. Frick, Mrs. Eliza Baldwin, H. B. Dickinson, Mrs. W. S. Campbell, John T. Cate, Esther Lewis and H. H. Tyson, Mrs. Geo. C. Elliott, Sophia B. Hopkins, Browne, Miss Fanny B. Foote, J. W. Dye, Jane Alderson, M. P. Martin, Mrs. Maas, Mrs. C. Briggaman, Jacob F. Huber, Mrs. E. A. Lewis, H. Rude, James Crawford (the money was received), Edward Perkins, Janett A. Mayo, Thomas V. Peirson, J. G. Haskett, Cyrus Thacker, R. S. Woddrop, Geo. Tilton, John G. Wilson, Edward Mason, E. Royce, Wm. Griswold, R. E. Ladd, R. V. Lyon, E. D. Adams, J. D. Sheridan, Wm. K. Everson, Austin Curtis, J. P. Roller, Levi Boughton, David McBride, Collins Gillett, Thomas J. Harris, Samuel Mason (nothing paid on last volume), M. C. Harriman, Wm. B. Putnam, James M. Young, Eliza A. B. Benton, D. J. Ellsworth (thank you), Julia A. Abbie (your paper will continue to visit you), Henry M. Foster, D. C. Blakeman, Geo. W. Foster, Jane Alderson.

PARCELS SENT TO OCT. 1.

Eld. J. Blain, Walter Patterson, John R. Davidson, John Moak, Mrs. D. Bush, John K. Woodrow, G. B. Stacy, Mrs. Eliza Baldwin, Miss F. B. Foote, Jane Alderson, M. P. Martin, Mrs. Daniel Bush, J. F. Huber, J. G. Haskett, Cyrus Thacher, Geo. Tilton, John G. Wilson, Austin Curtis, J. D. Sheridan, J. P. Roller, Levi Boughton, Rev. A. W. Stryker (3 parcels), Jas. M. Young, Eliza A. Benton, H. M. Foster, Jane Alderson.

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All communications to me should be addressed as follows:

GEO. STORRS,
Box 4,658, New York.

Any person wishing to see me personally should call at 72 Hicks street, Brooklyn, a very short distance from Fulton Ferry. Do not think it difficult to reach my residence. Hundreds come over from New York every Sunday to hear H. W. Beecher; and I reside within "a stone's throw" of his church. "Come and see."

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☞ Volumes 16 and 17 of the BIBLE EXAMINER, are now bound together in one, in stiff covers, i. e., in boards and cloth. The price for it will be $3.50; but as they will have to be sent by Express the purchaser must pay the Express charges when he receives it. Any person sending me five *new* subscribers for Vol. 18, with $10, shall have one copy of the bound one, as herein named. Those who wish to avail themselves of the two volumes bound in one should apply soon; as I cannot supply more than about 30 copies. Volumes 16 and 17 can still be had separately in strong flexible covers at $1.50 each.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, NOVEMBER, 1873.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

THE EXAMINER AS A MONTHLY.

SOME may feel as if a Semi-monthly would be preferable. But *why?* If *matter* is what you want, it can make no difference; for you will have as much of that as if issued twice a month. You may say, "It is waiting too long for the next number." Why so? Will you not have the same amount of reading before you, and be more likely to read it thoroughly if you have the whole month's reading at once? But, "I shall read it all in a few days, and then have to wait so long for the next!" Well, while waiting for the next, read the one you have again; you will probably understand the matter better by a second reading than by the first, because you will read less hurriedly. When you have read it twice, and feel tired of waiting for the next number, read the one you have a *third* time; and probably you will think, "*It is as good as new.*" Try it. You may think you are getting it *three times* a month. I am satisfied that a Semi-monthly, or weekly—for getting permanent knowledge—is not as useful as a well conducted Monthly; for, they are usually read in a hurried manner, and before the thoughts, however valuable, have taken permanent hold of the mind, they are driven out by the sudden arrival of a new load to tax its digestive powers.

Let the readers carefully weigh the matter laid before them; take time for it, and see if you do not profit more by a Monthly than a more frequent arrival, even though it were a weekly. Excitement and true knowledge are two very different things. The first produces pleasure, it may be, but is always followed by loss, or depression. True knowledge costs more labor, but gives strength, and enlarges the capacity for usefulness to one's self and to others. What is wanted, in these days, is, more sober and calm study and thinking. Let what we read be worth reading; then digest it well before calling for a fresh supply. Let our investigations be thorough—so shall we be able to give a reason for the hope that is in us, and our faces will not be made ashamed by the sneers, scoffs, or misrepresentations that may be heaped on us or our views.

You are now invited to give all the aid and support you have the means to do, pecuniarily or otherwise, that you conscientiously can to this MAGAZINE. I trust you will not be ashamed of its appearance or its contents. It is not expected that you or any one else will indorse every expression or sentiment you find in it; but you will find food for thought and improvement; and, most likely, you will find your mind freed from theological ideas of the government of God over the human race which have often oppressed you in your hours of reflection on the subject. This will be no small gain in producing in your heart, love to God and our Redeemer; without which, we are but as "sounding brass, or a tinkling cymbal." Love to God and men is the sum of all true religion. This can only be gained by the knowledge of "the *only true* God and Jesus Christ."

A NEW TRACT.

An urgent request has been made to have the matter on, "WHY EVIL WAS PERMITTED," published in Vol. 17, Nos. 22 and 23, put into a Tract. It will be so issued immediately; and will form No. 7 in the list of "BIBLE EXAMINER TRACTS." It will be 16 pages, and sent free of postage at $1.20 per 100 copies. Funds are solicited to help scatter this, and other tracts in the list, by tens of thousands.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 5-6.

VOL. XVIII. NEW YORK, NOVEMBER, 1873. No. 2.

CHRIST DIED FOR ALL MEN.

This truth is *practically* lost sight of by multitudes, and *theoretically* by many professed Christians. If it is not the truth, then to "preach the Gospel to every creature" is hypocrisy, or practicing duplicity; pretending to have made provision for all men, that they might obtain life unending; while, in fact, no such provision exists. To deny this truth, is, virtually, to charge the angels who announced the birth of Christ, with a scandalous falsehood,—which the apostle John would call being "a liar," and an "antichrist." As no true Christian would commit such a sin, the truth must stand that "Jesus Christ gave himself a ransom for all," and "tasted death for every man." Not only did the apostle Paul make these statements to Timothy and to the Hebrews, but presents the subject to the Corinthians in the following language: "For the love of Christ constraineth us; because we thus judge, that if one DIED FOR ALL, then were all dead: and that He DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto Him who died FOR THEM and rose again" (2 Cor. v. 14, 15).

The love of Christ, founded on Christ's love to him and to all men, "constrained" the apostle to make prominent the great truth that Christ died for all; and on this fact to build another fact, viz., that henceforth men should live not for selfish ends, but unto the gracious Person who had subjected Himself unto death for them, that He might deliver them from death and the dominion of sin. No stronger argument can be used to induce men to forsake and hate sin, than that Christ's love for them was so great, that, though "He knew no sin" (verse 21), "He died for all" those who "were dead in sins" (Eph. ii. 5), and "while we were yet sinners" (Rom. v. 8). To proclaim this truth successfully to men, there must be no possibility of deception in the message; for, if there is an exception, and a few or many of the family of Adam are not included in Christ's work in his death "for all," then to ask such to believe in Him is to ask them to believe a lie, because they were not included in the love of Christ which caused Him to die for men: and if He did not die for *all* men, then, really, *faith* is impossible in any man; for he may truly say, "I do not know that Christ did for *me*, as there are some for whom He died not die, and I may be one of them." To tell that man, "If you will believe you may know you are one for whom Christ died," is but to mock him with deceitful words. Faith cannot exist without evidence first presented; and you ask him to believe without evidence, and tell him the testimony will come afterwards.

Such is the folly of any theory that denies or carries with it a doubt as to the fact that Christ gave himself a ransom for all men of every language, tongue, nation and people. The man who does not understand this matter is not qualified to proclaim God's message of "Good tidings of great joy, which shall be to ALL PEOPLE" (Luke ii. 10). The idea, therefore, that there is a portion of those we call "men," who are only "The seed of the serpent, by birth; and that Christ never died for them; and that there is no salvation for them, and God never designed they should have any thing beyond what pertains to things temporal," is to represent God's dealings with men as anything but frankness; yea, it represents Him as acting with a deception which, if found in men we would call them "hypocrites, dissemblers, liars." Shall we be guilty of placing the God of truth among such characters, even by implication, saying that Christ did not die for all men, and that no salvation was intended for a part of those we call "men"? I trust not.

Is it not equally a sin against God and the love of Christ to say, that any man shall finally perish hopelessly, without ever having had an opportunity to "know the only true God and Jesus Christ," and accept the mercy provided? If the provision of God's love is never set before them, and no opportunity to embrace it is ever given, how does it differ from that which affirms no provision was ever made for them? One is just as fatal as the other: both exclude them from the salvation said to be provided for "all

people:" both ignore any benefit designed for the mass of the race from the undertaking of Christ or from his death!

The only conclusion, fairly arrived at, is, that God at creation, in "the Lamb slain from the foundation of the world," or "before the world began," provided all the means necessary for the ultimate exaltation to the "IMAGE" of the CREATOR the race about to be brought into existence; and to place those means before each and every individual of that race "in due time," so that none should fail to rise into that "image" except by a *wilful* and conscious refusal to avail themselves of those means: or, in other words, wilfully, knowingly, and persistently rejecting "the Lamb of God" as their Redeemer and "Lord, to the glory of God the Father."

To carry out this scheme of Divine love to the race, "the ages to come" were ordained, that "God's good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, in Him" (Eph. i. 9, 10). Thus shall Christ "see of the travail of his soul and be satisfied." (Isa. liii.) He who can say or believe otherwise would do well to show why the Saviour "died for all," expecting and knowing the mass would perish hopelessly! "A multitude which no man can number" will yet "wash their robes and make them white in the blood of the Lamb" (Rev. ix. 9–14); and then will He, who redeemed them, "be SATISFIED." ED.

CAN LAW GIVE LIFE?

The assumption that the heathen can obtain life by obedience to a "law written in their hearts," is contradicted by the testimony of the Bible in what seems to be the plainest language. Yet some persons insist that the heathen will be judged and destroyed or saved by "the law written in their hearts." That is: Those who have by unavoidable circumstances remained in utter ignorance of Jesus Christ and the salvation of God by him will receive eternal life or be doomed to eternal death by their obedience or disobedience to "the law written in their hearts."

A worthy and excellent friend has written me on the subject, and asks, "Was there ever a law given that could give life without the knowledge of Jesus?"

The conclusion I have arrived at is, that the love of God to "the world," and the love of Christ in "giving himself a ransom for all," is "to be testified in due time" to all men: that is, to every man, woman and child of Adam's race, at some period of their history; if not in the present life or dispensation, it will be in some future one; and that the death which entered into the world by the sin of Adam cannot prevent God's determination to have these facts made known to "every creature" before their final destiny is decided. This view involves the future living, in some form or by some means, of all who have not had, in this life, the means of knowing the love of God and Christ as above stated; because God has but one method of determining the final state of men, viz., *faith* in Christ, the only LIFE-GIVER or *remedial* agent that He has provided or furnished for a dying race.

To avoid my conclusion, opposers affirm that such as never hear of God's method of redemption by the REDEEMER will be saved by a law, or *the* law in themselves: if they conform to that law. The assumption contradicts the plain testimony of the Bible, as a few texts will show: "By the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20). "If there had been a law given which could have *given life*, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by *faith* of Jesus Christ might be given to them that believe" (Gal. iii. 21, 22). "This is the Stone (Jesus Christ) which was set at nought by you builders, which has become the head of the corner: neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved" (Acts iv. 11, 12).

Such is a sample of the teachings of the Bible as to God's method of saving men from sin and its ultimate consequences. To talk, therefore, of those being saved by obedience to a law within themselves is "to preach another gospel" than "the gospel of God," and expose themselves to the curse Paul invoked on such, Gal. i. 6–9. Let persons who are so ready to over-ride God's method for the salvation of our race be careful lest they be found fighting against Him in their defense of men's traditions; affirming that this present life is the only time and place where any man can secure salvation, no matter how entire or how great his unavoidable ignorance of God's remedial plan for a dying world.

The attempt to make salvation by *law*, or the "deeds of the law," is to make *faith* in Christ

void and useless; for, if some men can be saved by law, so can others, and "faith is made void" (Rom. iv. 14). If it is God's established order, or plan, that salvation is by believing in Jesus Christ, then it is certain that no possible obstacle can prevent the final communication of that plan, or the *Name* of Christ, to every child of Adam and Eve: the plan will be made known to all "in due time;" and the hands of God are not shackled by death nor any of the other inventions or traditions of men.

By law, at the most, is only "the knowledge of sin" (Rom. iii. 20); but law reveals not its cure; it does not show salvation nor encourage hope. But the Gospel is for "every creature"—all for whom Christ died, and "He gave himself a ransom *for all.*" So sure, then, as God's plan does not fail—and it will not—every man has heard or will hear, in this life or in a future dispensation, the "good will toward men" which the angels proclaimed to the shepherds on the plains of Bethlehem at the birth of the world's REDEEMER; and no law dispensation can ever supplant or supersede the Gospel of Jesus Christ.

But in opposition to my views expressed above, the text Rom. ii. 12–16 is quoted, viz: "For as many as have sinned without law shall also perish without law," etc. This text is the only one found in the Bible that gives countenance to the idea that men can be saved or eternally perish without the knowledge of the REDEEMER. If it can have no other construction than that put upon it by the advocates of salvation by "the law written in their hearts," then, truly, the apostle is made to contradict himself, and his whole testimony is made worthless; for he expressly says, in the next chapter, "By the deeds of the law there shall no flesh be justified in His (God's) sight" (Rom. iii. 20): he, also, assures us that "If there could have been a law given which could have given life, verily righteousness should have been by the law: but the Scripture hath concluded all under sin, that the promise by *faith* of Jesus Christ might be given to them that believe" (Gal. iii. 21, 22).

Nothing, then, can be plainer than that, whatever Paul meant by the language Rom. ii. 12–15, he did not mean that the *final state* of those ignorant of Christ would be determined by any "law written in the heart." That God's present dealings with them might be regulated by that, may be admitted; for, so it was by the law given to Israel,—it was a law not by which their *final state* was to be determined; it was only "a school-master unto Christ, that we might be justified by faith; but after that faith has come, we are no longer under a school-master" (Gal. iii. 24).

No law then (unless it be "the law of faith") can determine any man's final destiny. Law may and does inflict pains and penalties even unto death, as was the case under the law given by Moses, but not necessarily proving that the final state of the individual was fixed thereby.

HENRY DUNN, of England, remarks on the text, under consideration, that "The *point* of the apostle's teaching, it is admitted by all, is that God will judge all men *justly*, and according to the advantages they have enjoyed. But if they who have sinned without a rule of duty, and those who have transgressed against light and knowledge, are alike to perish everlastingly, in the sense commonly attached to that phrase, the distinction drawn is an idle one, and the argument unmeaning. The fact is,—and the recognition of it is essential to the comprehension of the Epistle,—the apostle here is not declaring the *final lot* of any one. He is simply bringing in all men alike guilty before God, and shutting up all to the need of that Saviour whom he is about to announce (iii. 20–22)." . . . "Still keeping to his point—the vindication of God's righteous dealing with all men—he maintains that a Gentile, obeying the light of conscience, is as p'easing in God's sight as a Jew obeying the law (verses 14, 15). Both alike are regarded as 'justified,' in the sense of being accepted as true men. He is neither affirming nor implying that either the one or the other can be saved by works. Nor shall we here fail to observe, that it is a part of Paul's gospel, or *good news*, that the world is to be judged '*by Jesus Christ*,' one 'who can be touched with the feeling of our infirmities.'"

BISHOP MIDDLETON remarks on the passage Rom. ii. 12–15, that Paul. "In order to show that by the Gospel alone can a man be justified, and that the Mosaic revelation is, in this respect, of no more avail than the light of nature, a proposition, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been punished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi, the Almighty favored them (the Patriarchs and Prophets) with repeated indications of his will." The Bishop adds, "With respect to the present passage, I am of the opinion that the Apostle meant to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favored them with a revelation of his will; in which case the reasoning will be—'As many as have sinned without a revelation shall

be punished without incurring the additional penalty which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes."

But if "perish" in the text means a final and eternal destruction, or death, what distinction or difference is there in the punishment between the Jew and the Gentile? It is manifest that "perish" in the text means no more than that they should suffer *loss;* but the nature of the loss is not the subject of the discourse. The term translated "perish" if from *apollumi*, and variously translated in the New Testament, and is spoken of "the *lost* sheep of the house of Israel,"—of the prodigal son, who "was *lost* but is found,"—of those Christ came to save, "I am come to save that which *was lost*," and many like passages; so that the expression in the text proves only that sin is disastrous, and brings *loss* under all circumstances. ED.

VALUABLE ACCESSION TO THE CAUSE.

BRO. STORRS: When I wrote to you the last time, I could only *hope* that your advance views were true; but I felt as if I could never have the same firm conviction of their truth, that I felt in the Life views. Within the last year, however, I can say, and I rejoice to be able to say, in all sincerity, that I am fully convinced they are the undoubted teachings of the Bible, and harmonize with justice as well as mercy. I am very unwell at present, and scarcely able to write, but expressive of how I feel on ths subject, I will relate a little conversation between my minister and myself, only a few days since. Some time ago, in consequence of a casual remark, he said, with apparent surprise, "You don't believe in any probation after death, do you?" I replied, that I would let him know in a few days what I believed on that subject. Last week we were walking together, when I remarked, "Doctor, I asked a question twenty-five years ago of Bro. B. (then our minister), which he could not answer, and I have never been able to answer it myself until within the last two years; now I can answer it to my entire satisfaction. You remember when Sarah sent off Hagar, with her son Ishmael, God met with her, and to comfort her, promised,—undoubtedly as a great blessing,—that Ishmael should become a great nation; which promise he afterwards repeated to Abraham. Now where was the blessing, if nearly all Ishmael's descendants, who have been either heathen or Mahomedans, have gone down to the Hell of orthodoxy, to be tormented forever?" Without attempting to answer the question, the Dr. said, "You say you can answer it, how do you do it?" I replied, "God promised, and confirmed his promise by an oath, that in Abraham and his seed, all the nations, and in an another place, all the families of the earth should be blessed. Now, Doctor, you know this promise has never been fulfilled; but it certainly will be, or God's promise and oath will fail. I believe in some future age or dispensation, all who have not heard the glad tidings of Christ's mission, will be raised from the dead, and Christ offered to them, and their final and eternal destiny will depend upon their acceptance or rejection of Him as their Saviour.

"Do you find anything in the New Testament to confirm that view?" he asked. I do, a great deal. The angel said to the shepherds, "The glad tidings should be to all people."—"God will have all men to be saved and come to the knowledge of the truth."—"A propitiation for our sins, and not for ours only, but also for the sins of the whole world."—"A ransom for all to be testified in due time."—"A light that lighteth every man that cometh into the world," etc., etc.

We had now reached the end of our walk, and the Dr. left without expressing any opinion. Our minister is regarded by good judges as fully equal, if not superior, to any minister in the northwest. J. K. FINLEY.

Niles, Mich., 1873.

REMARKS BY THE EDITOR.—The foregoing gives me great pleasure; because it comes from a man of mind and thought: one who has had much experience in the "things pertaining to the kingdom of God;" formerly an Elder in the Presbyterian church, but a number of years since became a firm believer in the doctrine that immortality is the gift of the God of grace, and not inherent in man. When such a man advances from his previous views it gives strength to those advanced views, because it is certain he has not done so without a thorough investigation and a full conviction of the truth of his position. I praise the Lord, therefore, for the added influence of DR. FINLEY to that blessed truth which has for two years past filled my own mind with inexpressible joy and peace, and which I regard as vital to a clear understanding of the character and government of our gracious God and the work of Jesus Christ; without which, the "perfect love" which "casteth out fear" that "hath torment" can hardly find a constant lodgement in a thinking and intelligent mind.

So far as my own experience goes, my present views of the character and government of our CREATOR have given a rest and peace for which I longed for near sixty years of my Christian life, but never found till mine eyes were opened, two years ago, to see the light that now shines on my mind; for which I give "glory to God and the Lamb." No feeling of enmity exists in my heart toward those who oppose these views; knowing that no one has any light or grace but what he has "received" through the mercy of God. And while such an one is striving to communi-

cate to others, he must not forget that the time was when he himself was in the same state as those who now refuse the message he desires them to receive. Pity, and not enmity, should rule in our hearts for those who see not what we regard as important truth to promote our highest perfection in the divine life.

May brother FINLEY be greatly blessed in the manifestation God has graciously given him of the boundless mercy that the CREATOR has in store for the race He has brought into being, and for whom Christ has given "himself a ransom," even "for all, to be testified in due time." With meekness and patience may we all, who have been enlightened on this glorious subject, be enabled to bear our testimony, to the glory of God the Father and the praise of His grace in Jesus Christ, who has said, "Blessed are the *meek*, for they shall inherit the earth:" and again, "Take my yoke upon you, and *learn* of me; for I am *meek and lowly* in heart; and ye shall find rest unto your souls." Precious words! May we all lay them to heart and find the promised REST, and ultimately possess the promised *inheritance*.

"LET GOD BE TRUE."

BRO. STORRS: I have received a Tract entitled "The *all* for whom Christ died: or, The oath and promise of God to Abraham." You, of course, have seen it, and can tell me whether the views presented therein are identical with those held by the "Age-to-come" brethren in the past. If the position taken in this tract is the same as theirs, I do not wonder it is so nauseating to the taste of many. The position, as I understand it, is this: As the consequence of the fall, a race of men and women has been produced—a sort of surplus seed—as indicated by the expression, "I will greatly multiply thy sorrow and thy *conception*." This race is called "The seed of the serpent," for which there has been no provision in the plan of redemption: while from the same parents, another race was produced, called "The seed of the woman." These will have the offers of salvation either in the present or some future ages, and will finally be all saved in the kingdom of God. These are the ALL, or, as I should say, the PART for whom Christ died. A theory as derogatory to God as any I ever heard advocated.

I believe we are all "children of wrath even as others" (Eph. ii. 3). "But God, who is rich in mercy, for His *great* love wherewith He loved us, *even* when we were dead in sins, hath quickened us together with Christ" (verses 4, 5). I believe every human being has had or will have a fair trial for an endless life. I think I can see plainly where I would have been to-day, had my opportunities of hearing the Gospel, and the influences thrown around me been no better than the great mass of the human family have possessed. With me, it has been "line upon line," and influence upon influence that has brought me to the feet of Jesus. S. C. LOCKWOOD.

Saratoga, N. Y.

REMARKS BY THE EDITOR.—I have been a firm believer in an age to come, of probation to some of our race, ever since March, 1844; but never knew nor heard of the doctrine, that friend LOCKWOOD speaks of, as being held by any believer in the "Age-to-Come" theory till very recently. I fully agree with the sentiment that it is "A theory as derogatory to God as any I ever heard advocated:" with it I have no fellowship, and regard it as the quintessence of fatalism; dishonorable to God and his government, in all its aspects; representing Him as insincere, hypocritical, bearing false witness of Himself, pretending to "love the world," and give his Son to "taste death for *every man*" (Heb. ii. 9), etc., when, for a large portion of men, He never had even an intention of putting salvation within their reach on any terms.

From a theory justly chargeable with such a representation of the Divine character and government, I trust thinking men and women will "turn away" as they would from "the old Serpent" himself: it is "evil, and only evil, and that continually." No wonder the author of the tract, spoken of, should have said, in a "Note" to it, "The Editor of the *Bible Examiner*" had put "three of the series, which he had been publishing from" (his) "pen, into the pigeon-hole." Surely the appearance of the tract justifies the Editor's course; and he discontinued those articles none too soon. The pages of the EXAMINER will not be open to any communication that sets at nought the DIVINE veracity in His professions of love to "every man," and of Christ's giving himself a ransom for all men, without regard to class or parentage. Men may become the seed of the serpent—not by birth—but by a wilful rejection of the "Seed of the woman" after he has been made known to them, and freely and honestly been offered to them as *their* REDEEMER. Till then, no man is nor can be the seed of the serpent.

The theory of the tract, noticed by friend LOCKWOOD, is old fashioned Calvinism, revived, revamped, and attempted to be passed off as a new discovery. The reprobates, under the old theory, were doomed from all eternity to be "damned," do what they would. With my own ears have I heard the minister, in the pulpit, say, "God sends the Gospel to some nations and some people *on purpose to increase their* DAMNATION." Such was the theology taught sixty years ago by a minister who preached in my native town; and shall I now be told, such blasphemy

is a veritable fact? Of the same character, only worse if possible, is the doctrine of a seed, or part of the human race, for whom Christ never died, and for whom God has no love; and yet Christ commanded the Gospel to be preached to them, because he commands it to be preached to "*every creature.*"

I say nothing of the character or motives of the publishers of the theory: that I leave with Him who knoweth all hearts; but the theory is fatalism in its worst form, and calculated to destroy all confidence in God's word; and lead some to fancy they are the favored ones who are to be saved, at all hazards, whatever risks they may run.

By this theory Cain is supposed to be the first of the "surplus," or "Serpent's seed." But the record says that Cain was the son of Adam (Gen. iv. 1); and Eve says, at Cain's birth, "I have gotten a man of the LORD:" and the record further says, "And she again bare his (Cain's) *brother* Abel" (verse 2). So the two are brothers. Are the seed of the serpent and the seed of the woman brothers? Cain was wroth because his offering to the LORD was not respected, as Abel's was: "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" What! the seed of the serpent, can they *do well* and *be accepted!* Truly a marvellous utterance to a seed foredoomed, before they were born, to be a cursed seed, and placed at birth out of the pale of salvation on any terms! Is not the LORD justly chargeable with dealing deceitfully with Cain, if he was the foredoomed being the "serpent's seed" theory represents him to be? Does not the theory charge God himself as the producer of this class of men thus doomed to wickedness and ruin? for the text, on which theory is built, reads, "*I* will greatly multiply thy sorrow and thy conception." God, then, is the author of the birth of this imaginary "serpent's seed," and makes them what they are, a hopeless and cursed seed, regardless of any acts of their own, simply because mother Eve had sinned! Surely, such a view represents JEHOVAH as swearing to an untruth, when He says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezk. xxxiii. 11). It also represents the Saviour as using deception, and as acting under false pretences when He said to certain Jews, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matt. xxiii. 33). Did he know they were the "serpent's seed"—"the surplus seed"—that God brought into existence, foredoomed to hell, and their salvation impossible by the Author of their existence? If so, why tantalize them with their birth and doom? Plainly, He reproached them with their own wicked and unavoidable conduct, by which they had justly merited the character and doom He sets before them.

The "two seeds," says the author of the tract, are "not related to each other." Yet is seen that they were both born of the same parents,—Adam the father, Eve the mother; and God himself says they were "brothers." After Cain slew Abel, "The Lord said unto Cain, Where is Abel *thy brother?*" And again, the Lord said unto him, "The voice of *thy brother's* blood crieth unto Me from the ground." The apostle John says, Cain "slew his *brother.*" "Not related to each other," says the tract! God says, Cain and Abel were brothers, and John says the same.

The tract asks, with an air of triumph, "Can you make a sheep out of a goat, or wheat out of tares, or disciples of Jesus out of vipers?" I might ask in reply, Can *you* make a man out of *dust?* or, Can *you* make a saint out of a sinner? Saul of Tarsus was a goat and a viper; the chief of sinners; a blasphemer; but Jesus Christ made him a sheep, and removed his viperous spirit; and Paul declared, "This is a faithful saying, and worthy of *all* acceptation, that Christ Jesus came into the world to save sinners; of whom I AM CHIEF" (1 Tim. i. 13–15). Because the Scriptures call men goats and vipers, does that prove they are not men of the same nature and constitution by birth as other men? Who does not know that the expressions are to denote characters, *like* goats and vipers,—not that they are not truly men, capable of developing the opposite characteristics as any other men.

But says the author of the tract, "If a person possesses the latent germ of rectitude, trial will bring it out into the likness of God in Jesus Christ." Here God is charged with creating Adam and Eve without a "germ of rectitude;" for trial did not "bring it out into the likeness of God." Again, he says, "There is no way known by men or angels, neither has God revealed any way to get that out of a man which is not *in* him." Here is another charge against God of acting the hypocrite. Who made these men which the tract calls the "Surplus seed?" Did the CREATOR make them without a "germ of rectitude," and thus make it impossible for them to serve Him; and yet pretend He blames and condemns them for not performing His will, and saying to Cain, "If thou doest *well*, shall thou not be accepted?" But enough of this theory: the theory itself looks like the "serpent's *seed.*" May the Lord extend mercy to the *sowers* of it.

The Study of the Bible.

BY HENRY DUNN.

Chapter III.

For what Purpose was Holy Scripture Given?

"Lamp of our feet, where we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace!
Brook by the traveler's way!
Word of the ever living God!
Will of His gracious Son!
Without thee, how could earth be trod?
Or Heaven itself be won?"

BERNARD BARTON.

EVERY book has, or ought to have, a distinct object. What, then, is the object of the Bible?

The answer is at hand. It professes to enlighten us as to our true *relation* to our Creator; as to our *duties* in this world; and as to our *destiny* in the world to come.

It has sometimes been said, and urged too, as a reason for neglecting Divine revelation, that the Bible deals with things *beyond* our experience and comprehension; that it has little to do with the every day work of a practical man's life; that it is a book full of mysteries; and that it treats of matters regarding which nothing certain can by any possibility be known.

But this is not true. Nor would it be asserted but for certain mistakes that men fall into, in confounding the things which it reveals with the things which it merely hints at.

Properly speaking, the Book *reveals* only that which belongs to man—the present, which is his possession, and the future, which is his inheritance. To many things it only incidentally refers; speaking, for instance, of other beings and other worlds, with much beside, simply to the extent, and no further, than seems to be needful in order to our true comprehension of the position we occupy in the universe. To fix our attention on these mere *accessories;* to create difficulties out of *them*, and to neglect the immediate object of the revelation, is, to say the least of it, unpractical and absurd.

We would not for a single moment, underrate, even in the slightest degree, the importance of these incidental communications. On the contrary, we receive them with a thankful wonder. For we cannot forget that we have no other account, besides that given in the Bible, of the most important events that have educated the race, and made men what they now are.

But we say again, as these things are not the *object* of the Book, so difficulties relating to them, however formidable, can afford no good reason for neglecting or rejecting its immediate message to ourselves, as creatures of God, destined, in one form or other, to fulfil the ends of our existence, whether in this world or in that which is to come.

Further, the Bible always presupposes other and prior revelations.

NATURE is a revelation. "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Psa. xix. 1–4).

It was the neglect of Nature's voice which rendered the idolatry of the heathen inexcusable. "For the *invisible* things of Him from the creation of the world are clearly seen, being understood by things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 20).

The PROVIDENCE of God is, again, a continual revelation. Paul in addressing the Athenians, could appeal on this ground to heathen poets: "As certain also of your own poets have said, For we are also His offspring."

Forgetfulness of this truth plunged the ancients into ever deepening error. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. i. 21).

The *peculiarity* of the later revelation, that of God in Christ, is that it was embodied in a Person, and that it exists for us as a WRITTEN BOOK.

To its presentation in this shape, many persons fancy they see insuperable objections. We can scarcely imagine, however, that it could have been given otherwise. A direct revelation to each individual personally and separately would, *if effectual*, offer such violence to human nature, that freedom, both of choice and action, would be destroyed by it; while if otherwise—making no deep and strong impression on the mind,—a communication would soon come to be regarded as *unreal*, the result of natural causes, and the mere effect of a disturbed imagination. Imposture under such a state of things, would be sure to abound, and enthusiasm would supersede reason altogether.

The mode actually adopted, that of first qualifying individuals, by indisputable credentials to instruct others as the will of God, and then preserving their teachings in writing, is obviously the best, if not the only method in which the

work could have been accomplished. It is plainly a more secure method for conveying truth than tradition could ever be; it is freer from liability to suspicion of fraud or contrivance; it throws that which is taught open at all times to the investigation of every man; and it has this advantage,—it is the only natural and *human* method. "Everything that is of consequence man desires to have *in writing*. By its means laws are promulgated, arts and sciences spread, and titles and estates are secured. All that we know of History comes down to us in books; tradition passes away like the morning cloud, but books may live as long as the sun and moon endure."

Add to these considerations the fact that God, although invisible, is ever bearing witness to the truth of this written revelation by a voice within; that without other evidence than that which is *internal*, its revelations are at once recognized as realities by "the lowly heart and pure;" that it is the only key that fits the wards of human consciousness; that, to the poor and uninstructed it comes home like a familiar thing,—and we are forced to confess that, stereotyped as it is in paragraphs and in letters, it yet bears about with it all the characteristics of perpetual life, and is capable of being made the common property of all the children of men.

We are not quite sure that the Bible was intended to be so direct an instrument in the *conversion* of the world as is usually supposed. That work seems rather to be the peculiar responsibility of Christians; to be accomplished by the living voice, and the power of a holy example. The Bible, regarded as a book, is not so much intended for the unbeliever as for the believer. Its chief aim and end is to *elevate* the Christian; to bring him closer to Christ; to teach, and to enable him, by faith in the Redeemer, to live a higher life than others,—a life of self-denial, of unworldliness, and of disinterested love. This seems to be the view taken of Scripture by St. Paul, when he speaks of it to Timothy, as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, *that the man of God* may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

Happy indeed shall we be if permitted to enjoy however small a measure of success, in calling attention to its claims; in removing obstacles to its comprehension; or in restoring it to that *supremacy* which is its rightful place, and apart from which it can never accomplish the great purposes for which it has been bestowed.

In contributing what little we can toward this result, may the Father of Lights be pleased to vouchsafe His holy guidance and benediction.

CHAPTER IV.

Was the Bible Intended to be Understood by the Unlearned.

"The Sacred Book,
In dusty sequestration held so long,
Now takes the accents of our native tongue;
And he who guides the plow or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her law, much wond'ring that the wrong
Which faith has suffered heaven could calmly brook."

WORDSWORTH.

If the great principle of our Protestantism be of any practical value, the Bible must be a *popular* book, written for and addressed to the masses of mankind.

Further, if, as we profess, it is the gift of One who never deludes us by unrealities, it is impossible that it should need for its comprehension—so far, at least, as all practical purposes are concerned—anything beyond *moral sympathy* and that *common sense* which is pre-eminently the inheritance of the people.

The *history* of the Book justifies this supposition. The words of Moses were chiefly addressed to semi-barbarous tribes; the utterances of the prophets were proclaimed to their countrymen without distinction of class; the songs of David were embodied in public worship; the words of Christ were spoken to the fishermen and artisans of Judea; and the Epistles were written to persons who were, probably, in the main, uneducated.

It will, we know, be said in reply, that the utterances of the prophets, the teaching of the Lord, and the letters of His apostles, were all given forth in *the language* of the people to whom they were addressed; that the figures, allusions, and illustrations, which are so numerous in Scripture, were all taken from their daily life; and that it by no means follows that what was familiar to them must of course be intelligible to persons in totally different circumstances.

We grant this fully. Neither common sense nor moral sympathy with God will enable a man either to translate for himself, or to correct the errors of translators. But we are not speaking of the Bible as it was originally written, either in Hebrew or in Greek, but as presented to the English people in the Authorized Version. We are not supposing that version to be faultless,—far from it; but we are certainly taking for granted (and few will dispute the fact) that it is, *in the main*, singularly faithful and fair. And it is in relation to this volume, regarding as, on the whole, a true presentation of the *contents* of the

Bible, that we affirm Scripture to be intelligible to ordinary understandings, and suited to ordinary wants.

We maintain that the same God who has adapted the Bible to the mind of man has adapted the mind of man to the Bible. The apostolic authors constantly assume this. They assume "the existence in all men of a spiritual discernment, entering the mind *when unclouded by appetite or passion*, to recognize and distinguish the Divine voice, whether uttered from within by the intimations of conscience, or speaking from without in the language of inspired oracles. They presuppose that vigor of reasoning may consist with feebleness of understanding; and that the power of discerning between religious truth and error does not chiefly depend on the culture, or on the exercise of the argumentative faculty. The especial patrimony of the poor, the Gospel has been the stay of countless millions who never framed a syllogism."

To slaves and peasants, and to the uninstructed generally, explain it as we may, the Book carries its own evidence with it, and truth, like the sun, is by them seen in its own light. There is, without doubt, *a sense of certainty*, in relation to Scripture, which belongs to the simple-minded, and to such alone; a conviction which is neither the offspring of reason nor the result of culture, but, like life itself, a direct inspiration of the Almighty. Such persons, independently of all study or learning, and apart from all reasoning, are, *in the state of the heart alone*, amply furnished with defences against falsehood, and are able to discern betwixt truth and error.

If it were not so, *he* would be the firmest believer who enjoyed the greatest advantages for obtaining and weighing proofs; truth would be the property of few; and the multitude, if they believed at all, could only do so on the authority of those who were favored with opportunities for research. But the very reverse of all this is the fact. The doubter is commonly the man of high attainment, of cultivated understanding, and of varied learning. The peaceful and happy believer is he who has the witness in himself, and who cuts through the web of all sophistry with the simple exclamation, "I *know* it and *feel* it to be true."

Strange, then, indeed is it that so many teach and believe that the acceptance of *the Bible alone*, however sincere and heartfelt, can in itself inspire no Christian confidence, since such a profession may mean anything or nothing; that the Book is one from which doctrines of all kinds, even the most contradictory, may be, at least, plausibly supported; and that, apart from *a more definite expression* of the truth it involves than is given in the Sacred Page, it can convey no *certain* sound; that it is, in short, only to be regarded as truly received when it is understood in a given sense, and expounded in harmony with the confessions of *the Church*, whatever that term may be supposed to mean.

Such we believe to be, at the present day, the accredited opinion of the Christian world; and we are disposed to regard its frequent assertion as the expression of a conviction which is partly honest, and partly dishonest: *honest*, however mistaken, when it proceeds from self-distrust,—from undue veneration for accomplished commentators,—from the overruling power of hereditary teaching,—or from the perplexity which is naturally engendered by diversities of judgment and multiplied sects; *dishonest*, when it is adopted from a desire to prop up any existing ecclesiastical organization,—when it springs from a disposition to exalt human creeds, catechisms, and formularies, over Divine teachings,—or when, as is often the case, it is made an excuse either for the neglect or disbelief of Scripture altogether.

But whether honest or dishonest, nothing is more certain than that such a persuasion is in itself singularly mischievous; since it furnishes, on the one hand, the most plausible of all arguments in support of modern assertions that a revelation from God, by or through a book, is impossible; and since it sustains, on the other, the contemptible assumptions of those who pretend that the Bible was never intended to be read without an authorized interpreter, and that the Church, or the Pope, as the case may be, should be regarded as the representative of Christ on earth for this purpose.

Further, this notion of the *indefiniteness* of Scripture, when regarded apart from a given interpretation, is as senseless as it is mischievous; for no delusion can be greater than to suppose that we do *really* give a more explicit character to Gospel truth, and that we bind men more firmly to it, when, having exchanged the Divine for a human expression, and transferred, as we fondly imagine, the spirit of Scripture into the substance of theological propositions, we demand adherence, in some form or other, to "the idol," we have set up. It never seems to occur to us that the absence of any such compendium in Scripture clearly indicates its undesirableness; that in that which is *omitted*, as much as in that which is included, we ought to see the Divine wisdom; that in this, as in many other things, "the foolishness of God is wiser than men, and the weakness of God stronger than men."

The truth is, the moment we attempt to con-

dense or translate words that are "spirit and life," into forms of thought which are neither the one nor the other, we more or less *change* their meaning, and insensibly become expositors of the Word. And since we do this, only that we may more effectually "judge" as to the reality of one another's faith, God frowns on our devices by confounding our language; so that it comes to pass that the very words and phrases in which we express our convictions, and by which we hope to promote oneness, are changed into "traps and snares," amid which we "fall, and are broken." Nothing more is needed to explain the endless divisions of christendom than the general abandonment of the "unity of the Spirit," gathered from the Word itself, for the false lights of an imaginary and impracticable uniformity, sought in the more definite expression of truth by theological propositions.

Away, then, with the God-dishonoring notion that Divine Revelation is either unintelligible or indefinite. "There is no reason whatever, in the nature of things, why Holy Scripture should not be as well and as uniformly understood by those who read it, as any other book of similar date, now chiefly known through translations."

Granting, as we cheerfully do, that some peculiarities attach to the *Old Testament* which make its actual interpretation difficult, and which have "encouraged critics to take such liberties with Hebrew as they could not venture upon with languages of which we have more ample remains."—*the New Testament Scriptures* are absolutely free from any difficulty which is not common to all ancient books. "Other writings are preserved to us in dead languages,—Greek, Latin, Oriental,—some of them in fragments, and all of them originally in manuscript. Difficulties occur in *them* similar to those which attach to Scripture; these are found equally in sacred and in profane literature. But the meaning of classical authors is known with comparative certainty; and the interpretation of them seems to rest on a scientific basis. It is not, therefore, to philological or historical difficulties that the greater part of the uncertainty in the interpretation of Scripture is to be attributed. No ignorance of Hebrew or Greek is sufficient to account for it."

What the hindrances to its profitable comprehension really are, will become more evident as we proceed with our allotted task.

God of all grace, whom rightly to know is life eternal; grant us so to receive Thy Son Jesus Christ as the Way, the Truth, and the Life, that, following in the steps of Thy holy Apostles, we may steadfastly walk in the way that leadeth to everlasting blessedness, through the same, our Lord and Saviour.

Chapter V.

With what Authority does the Book Speak?

"It is the Book of God. What if I should
Say God of books?
Let him that looks
Angry at that expression, as too bold,
His thoughts in silence smother,
Till he find such another."

George Herbert.

We regard the Bible as possessing *Divine* authority.

The *proof* of this, however, opens up a field of inquiry into which we cannot here enter. It is an investigation for which the multitude are, in many respects, unprepared; which few can tread with an independent step; and which in any case demands an expenditure of time and energy far beyond the available resources of ordinary men.

But it does not thence follow that everything must be taken on trust; for the results of the labors of many generations in this department are now open to every eye, and may be mastered without difficulty.

Short of this degree of research, the simplest course is—in the absence of that *internal evidence* which is a later result of experience—to allow the mind to fasten on some one great tangible proof of Divine superintendence, such as the fact that, in the Bible, "a series of more than thirty writers, speaking in succession along a vast line of time (sixteen hundred years), and absolutely without means of concert, all combine unconsciously to one end; lock, like parts of a great machine, into one system; conspire to the unity of a very elaborate scheme, without being at all aware of what was to come after." This one argument, when well worked out in the mind, becomes unanswerable; it places the Bible in a position altogether distinct from that of any pretended revelation; and, apart from all theories about the *mode*, justifies the assumption that its Divine Inspiration, and consequently its Divine Authority, is, in some sense or other, and in a very high sense, too, *a great fact*.

Or, the question may be looked at in this way:

Christ and His apostles everywhere take for granted the veracity of the Old Testament Scriptures. They constantly appeal to these writings as authoritative and Divine. If, therefore, the New Testament be genuine; if such persons as Christ and his apostles ever existed; and if the

account given of them by the Evangelists be trustworthy, they *must*,—on the supposition that the *Old Testament* is unworthy of belief,—have been either deceivers or deceived.

In relation to the first supposition,—the possible non-existence of Christ, or the untrustworthiness of the Gospels—it is only necessary to observe there is far stronger proof of the existence of Jesus Christ, than there is that such persons as Alexander or Julius Cæsar ever lived; that the Gospels are received as genuine for the same and much stronger reasons than those on which we receive the writings of Tacitus, or any other heathen author; and that the older infidel writers, such as Hobbes, Chubb, and Bolingbroke, readily grant this much at least. Lord Bolingbroke says: "It is out of dispute that we have in our hands the Gospels of Matthew and John, who gave themselves out for eye and ear witnesses of all that Christ did and taught."

In relation to the second,—that of Christ and his apostles being either deceivers or deceived,—it is enough to say that if they were deceived, they were in common with the Jewish nation, which to this day maintains with scrupulous anxiety the *Divine* authority of its ancient records.

As to their being deceivers, *that* is absolutely incredible,—for their entire teaching is based on principles utterly inconsistent with such a supposition. Two of these "pillars" of the Faith only need be named. The first, *fatal to all untruthfulness* of whatever kind, is, the utter worthlessness of the outward, when it does not truly represent the inward; the second, *fatal to mere ritualism and superstitious formality*, is, that men may have the noblest of all spiritual ancestry; may belong to the purest and best of churches; may form part of a community chosen by God Himself; and yet, if they are personally practically insincere and unholy, it will avail them nothing. We say it is impossible *even to imagine* impostors inventing, or deluded fanatics promulgating, principles like these.

The miracles of the New Testament must stand or fall with the *character* of Christ and his apostles. Those of the Old,—allowing for possible interpolation,—with the veracity of the men who narrate them. The sacred writers are pledged to these marvels so deeply, that the overthrow of the *miraculous* element in either Testament involves of necessity the overthrow of the *moral* also.

Nor does the modern sceptical theory,—that these things, though false, are represented by the writers, in all *purity of intention*, as they conceived of them; that the words of the Bible may be (notwithstanding their falsity), regarded as *true* words, inasmuch as they express "the conceptions of the times, and the measure of knowledge or of faith, to which every one of the writers, in his degree, had attained,"—at all mend the matter. For if this theory be true, the *authoritative* character of the Book is quite as effectually destroyed. If the miracles it records did not take place, the narrators, whether deluded or deluding, are altogether unworthy of respect.

No folly can be greater than to say that the words of Christ and his apostles when faithfully recorded were *true words*, if they were not really so; nay, if they were not inspired words in a very different sense from ordinary human utterances; for the speakers always *assume* this to be the case, and perpetually ground thereupon claims which, if unfounded, are either wicked or absurd. We may call such words fanatical, if we will; weak or blasphemous, if we must; but *true words* they can never be.

Nothing *can* be more unreasonable than to regard the Bible as being at once true, and yet full of falsehood; pure, and yet defiled by credulity and prejudice. As if a thing *really* of the heaven and heavenly, could be tainted by the breath of delusion and deceit. Eject the miraculous from the Bible and the Book unquestionably falls into contempt. If it be not authoritative and Divine it is clearly not worth the trouble of perusing,—except, indeed, as a literary miracle, a monster of good and evil, which, having first slain the falsehoods of Paganism, now waits, in turn, to be devoured by higher truth, to which it has itself given birth and development.

Finally, it may not be amiss to think where the rejection of the Bible lands us. With the Book, the God revealed in the Book departs also. What then remains for us? Clearly, neither more nor less than *self-worship*. The grosser forms of Paganism,—the cruel and revengeful demons of uncivilized idolaters,—would, in such a case, of course, find no place amongst us. A more refined Polytheism might; but this is only the embodiment, in beautiful forms of idealized *human* power or passion, heroism or virtue. Pantheism, whenever it becomes objective, can take no other shape. For since *man* is greater than either sun or stars, storm or river, bird or beast, the *highest manifestation* of God, on this showing, must be MAN.

The *moral* results of such a conclusion are obvious. Every man, at his best, is, or aims to be, what he conceives his God to be. He may sink far below that conception, but he can never rise above it. Without a Divinity better than himself man is incapable of moral advancement.

Such are the necessary results of the rejection

of Scripture, when fully worked out. To be a sceptic in the midst of Christian influences, and with the results of a Christian education continually acting on the character and conduct of a man, is one thing. To be a sceptic in the midst of universal scepticism, with all traces of Christianity withdrawn, and nothing left but *the results of unbelief*, is quite another thing. The *first*, notwithstanding its blind ingratitude, may consist with much that is amiable and honorable; the last must terminate in moral debasement, and in unmitigated selfishness.

We now only observe that abundant proof can be obtained.— That the various books which form the Bible embody all that God has been pleased to reveal of Himself to man; and further, that they have been transmitted to us without any *important* omissions, or interpolations.

We say "important," because it cannot be disputed that, from whatever cause, errors *do* exist in the Bible. Sometimes figures are erroneous; and sometimes words. Sometimes a translation is not quite accurate, and what are called "readings" of the text frequently vary. Interpolations are rare, but they may be found nevertheless.

The great question, however, is—What doctrine or important truth do these errors affect? Of what importance are they? Safely may it be replied, *of none at all.* As the Bishop of London has well remarked, "When laborious ingenuity has exerted itself to collect a whole store of such difficulties, *suppose them to be real*, what on earth does it signify? They may quietly float away without our being able to solve them, if we bear in mind that there is a human element in the Bible."

They are, however, certainly fatal to those who assert that not only is the word of God *in* the Bible, but the Bible *is itself*, in the strictest and fullest sense, in every particular of its contents, and in every expression which it uses, the infallible word of the one living and true God. This cannot be proved, and therefore ought not to be asserted. The treasure is in earthen vessels in more senses than one, and this simply because it is, on the whole, *best* that it should be so.

"The spiritual element in Scripture—that is, everything in it which concerns our relation to God and to eternity,—though combined with other elements, such as historical details, genealogies, and documents taken from the public registers, is *plainly distinguishable* from them, and wholly independent of them; and since the evidence of Christianity attaches infallibility only to the spiritual element, the discovery of errors in the Bible does not touch Christianity."

God's Blessing to Abraham.

[How long since the following was written, I do not know; and whether the author holds the same views still, I am not prepared to say. I venture to give the sentiments to the readers of the Bible Examiner with slight omissions and some change in the style.—Editor.]

Introduction.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8.

The Gospel is the power of God unto salvation to every one that believeth. It is the only means by which we can be justified in God's sight. Without faith in the Gospel, it is impossible to please God. But faith in the Gospel comes by hearing, and hearing by the word of God. The Gospel and the things pertaining to it, are not self evident propositions. They must be studied to be understood; they must be understood to be believed; and they must be believed in order to be saved. If we *ought* to believe the Gospel, we *ought* to understand it. If we *ought* to understand the Gospel, we *ought* to investigate it. Therefore, if we would believe the Gospel, we must do all that is requisite for such a faith.

Our text is an index pointing to the true source of information on the subject, "The Gospel which we preach." It shuts us up to this *one* Gospel, and excludes every other. "If any man preach any other Gospel" than that which Paul preached, "let him be accursed."

The Gospel *may* be perverted. It had already been perverted. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel, which is not another, but there are some that trouble you, and would *pervert* the Gospel of Christ." This text was written because the Gospel had been perverted, and was a caution against its perversion. I have chosen it for the same reason. The Gospel has been and is now perverted. And this perversion enters into and guides all the interpretations of the Bible, to the extent to which the Gospel is perverted.

The belief of the Gospel unites us to God, to his *purpose*, and to his *plan*. The belief of a perverted gospel separates us from God, from his purpose, and from his plan.

In one case the Gospel becomes the power of God unto salvation. In the other, the perverted Gospel becomes a snare and lures on to destruc-

tion those deceived by it, while they "verily *think* they are doing God service."

My object in writing upon this subject is, to show *exactly* what the Gospel is, so that we need not be mistaken or deceived on a subject of such vital importance. To show its *purpose*, its *plan*, and its *adaptation* to the wants of the world. In the first place I will inquire—

How may we Know, with Certainty, what the Gospel is?

Just as we know, with certainty, any other enterprise. *First:* By its purpose. *Second:* By the means to be used to accomplish that purpose.

In all the enterprises in which we engage, we ascertain, first, what we want, and, second, how to obtain it. These questions being satisfactorily answered, we are prepared to engage in, or reject any enterprise to which they relate. This process is essential to determine our choice, or conclusions. We cannot enter into any business whatever without it. It is a rule of universal application, without exception. *First:* What do we want to do? *Second:* How shall we do it?

The *thing* we want, suggests and *controls* the means by which to attain it. The means are used only for the sake of the end. Without the end, the means would not be needed. To illustrate. I want a home. This suggests the necessary means to procure one. I want means *because* I want a home. If I did not want a home, I would not need the means. Again, I want to *be in* New York. To reach this end I must *go* there. I want to *go* to New York *because* I want to *be there*. If I did not want to *be in* New York I would not want to *go* there. Again, I want a *trade*, a *profession*, or a position. These ends suggest appropriate means by which to reach or attain these ends. I use the means to obtain the ends. But if I did not want the ends, I would not need to use the means. Thus it is in all that we do. And *what* we *do*, can be understood with certainty, by others, only as the *end* is understood which we have in view.

Thus it is that we may understand with certainty what the Gospel is. The rule which *never fails* when applied to what man does, will be *equally certain* when applied to what God does.

We must, in the first place, understand what object God wants to accomplish by the Gospel. What does God want to do? What *will be* when the Gospel is consummated? What is its *final end?* Whatever this end may be found to be, it will *suggest, call out* and *control means exactly appropriate* for its accomplishment. Every means will be for the attainment of its *one final end*. When we understand definitely, *first*, what God wants to do, and, *second*, the means by which he will reach that end, we shall understand with certainty what the Gospel is. I will now proceed to the examination of my subject.

Paul Preached the Only True Gospel.

What did he preach? He preached the *promise* made to the *fathers*, Abraham, and Isaac, and Jacob: "and we declare unto you glad tidings, (the Gospel) how that the *promise* which was made unto the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again." The resurrection of Christ, and all things pertaining to it, was in fulfilment of the *promise* made to the fathers. (Acts xiii. 32, 33.) Again he said, "And now I stand and am judged for the hope of the *promise* made of God to the *fathers*." The hope of Paul, and all things pertaining to it, rests on the promise made of God to the fathers. (Acts xvi. 6, 22.) Again he said, "For the hope of Israel I am bound with this chain." The hope of Paul and the hope of Israel are the same, being based on the same *promise*. (Acts xxvi. 7; xxviii. 20.) Again he said, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself. Wherein God, willing more abundantly to shew unto the heirs of *promise* the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." In this passage, the apostle represents that the hope of all Christians, and all their consolation and comfort, rest upon two immutable things. *First*. The *promise* made to Abraham; and, *second*, the *oath* by which it was confirmed. (Heb. vi. 13–18.) Again he said, "Now to Abraham and to his seed were the *promises* made. He saith not and to seeds as of many, but as of one, and to thy seed, which is Christ." He said also to Christians, "If ye be Christ's then are ye Abraham's seed and heirs according to the *promise*." In this passage Christ is the seed of Abraham, and as he is the seed of Abraham he is heir to the *promise*, and because Christians belong to Christ, they are also the seed of Abraham, and joint-heirs with Christ to the same promise. Then *Christ*, and all that pertains to Christ, and all that pertains to Christians are the result of the *promise* made to Abraham. (Gal. iii. 16–29.)

Christ did not originate the Gospel, but the *promise* which gave Christ his position in the plan of the Gospel, was to Abraham. This *promise* was the hope of Paul, and the hope of Israel, and is the hope of all Christians. Accord-

ing to the testimony of him who said, "If any man preach any other Gospel than that which we have preached unto you, let him be accursed." And who said farther, that this *promise* of which he made so frequent mention, *is the Gospel*, and is comprehended in the saying, "In thy seed shall all the nations of the earth be blessed." Thus it is that Paul preached the Gospel. He did not preach a code of laws given to Abraham, or to Moses, or to any one else, but he preached the promise made of God to Abraham.

The Promise.

"In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). This promise was made to Abraham. "God said, And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." This promise was repeated again, and confirmed to Abraham by an oath. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." This promise, made to Abraham, and confirmed to him by an oath, was renewed, and confirmed to Isaac. "And in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 34). And again the same promise was confirmed to Jacob. "And in thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 13, 14).

This is the *promise*, in fulfilment of which Christ was raised from the dead. *This* is the promise for which Paul hoped. *This* is the promise made to Abraham, and confirmed to him and to his seed by an oath, that all the heirs of this promise might have strong consolation who flee for refuge to lay hold upon this *hope* set before them. It is *this promise* which made Christ the *heir* of the world, and it is *this promise* which Paul says *is the Gospel.*

What the Gospel *was* in the days of Abraham, the same *was* the Gospel in the days of Christ, and the same *is* the Gospel now. For the Gospel is immutable. Thus far we are safe. We have found the Gospel which Paul preached. It is comprehended in this promise, "In thy *seed* shall all the *nations* of the earth be *blessed*." To understand the Gospel then, is to understand the import of this single promise. It is simple, comprehensive, and definite.

The Import of the Promise.

It comprehends the elements of God's purpose concerning this world.

1. That all the nations of the earth shall be blessed.

2. That the *seed* of Abraham shall bless all the nations of the earth.

The first represents His *ultimate purpose* to bless the world.

The second represents the *instrumentality* to be used to accomplish that purpose.

These two objects, the first the *final end* to be reached; the second as the means or instrumentality by which to reach the final end, comprehend the whole Gospel. The *one purpose* to bless the world, is the *one object* of the Gospel. The seed of Abraham is the *one instrumentality* to be used for this end. The instrumentality is for this end. It is adapted to this end. It is limited to this end. It cannot extend *outside* or *beyond* the accomplishment of this end. We cannot claim more than is expressed in the promise, but we may claim, as implied in the promise, everything necessary to its fulfilment. We cannot claim on a note of $100 more than $100, but we may claim that the maker of the note bound himself to procure every dollar up to the 100. So with this promise. The nations *must* be blessed, and the means *must* be sufficient to meet that demand.

The Promise contains all the Elements of the Gospel.

1. The *seed* represents the instrumentality to be used in the Gospel for the accomplishment of its object, and all that pertains to it.

2. The *nations* represent the objects to be blessed in the consummation of the Gospel.

3. The *earth* represents the *place* where the nations live, and from which their wants will be supplied.

The *blessings* represent the *work* of the seed, in the consummation of the Gospel.

The Promise Contains also, All the Elements of the Kingdom of God.

1. The *seed* are to be the *rulers*.
2. The *nations* are to be the *subjects*.
3. The *earth* is to be the *territory*.
4. The *blessing* is to be the administration of this government.

Thus, the import of the promise may be easily understood. It comprehends the whole of God's

purpose concerning this world. It comprehends all things pertaining to the Gospel. And it comprehends all things pertaining to the Kingdom of God.

The promise is unlimited, therefore its *purpose* embraces all nations, securing blessings the most remote, as well as those which are immediate. There can be nothing outside of it, or beyond it.

[*To be Continued.*]

Thoughts on 2 Pet. iii. 10.

Does a General Conflagration Await the Earth?

That a general conflagration awaits the earth was unquestionably the belief of King James and his translators, hence Peter's words in the Common Version does appear to teach that the world shall be "burned up." But that such is the meaning that the inspired writer designed to convey by his words in the passage above noted, there are substantial reasons for doubting.

One reason, which has much influence on my mind, is, I cannot believe that Peter, speaking by inspiration, meant to teach that which is antagonistic to and subversive of the utterances of those "holy men of old" who "spake as they were moved by the Holy Ghost." Divinely inspired writers cannot contradict each other, for where a contradiction exists between two writers both cannot be right. Because mortals, blinded with theological mist, do not perceive the harmony that must exist between Scripture writers, proves nothing against acknowledging it, and recognizing as essential to a correct understanding of God's word. Now the general tenor of the Holy Scriptures disproves the notion of a general conflagration of the earth; and hence, as Peter was an inspired writer, he could not mean to teach it, however fallible mortals may understand his words. God himself has said that he will not "*again* smite every living thing" as he had done, which emphatically disproves a general destruction by fire, and therefore we must not construe Peter's words to contradict Jehovah himself.

We must not say a word disparagingly of Peter's language. None can safely deny that he spoke by inspiration of God. But men's *interpretations* cannot be too thoroughly tested. None can well disregard Bishop Whately's rule which he so wisely insists upon, that of "not interpreting single texts by themselves, but judging them partly by the general drift and tenor of the whole discourse, examining what goes before and what follows, and partly from a comparison of one passage with another, so as to reconcile each part of Scripture with the rest." The author of "The Theology of the Bible" says, "How necessary this rule is in reading the English version, the reader is competent to judge. And if any passage could be found either in what we call the original, or in any version, which seems or might be construed so as to conflict with the general tenor and system of the Bible, it should, if it cannot be construed consistently with such tenor and system, be rejected as incorrect, or as an interpolation in support of men's inventions."

These remarks from such eminent biblical scholars, regarding interpretation of single texts of Scripture, commend themselves to all unprejudiced minds. This rule of interpretation emphatically condemns the popular mode of construing the passage in Peter to teach a general conflagration of the world, and requires us to interpret the passage in harmony with the general tenor and system of the Bible; and if the third chapter of the Second Epistle of Peter be taken as a whole, it cannot be interpreted consistently otherwise.

This chapter, which is supposed to teach the burning up of the world, Peter prefaces by saying, "This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance." In *remembrance* of what?

Let Peter answer: "That ye may be mindful of the words which were spoken before by the holy prophets." Let those who are prone to expound this chapter by ignoring the words of the holy prophets, as found in the Old Testament Scriptures, bear in mind that Peter's design in writing the Epistle in question was to call to remembrance their words. It is very evident from Peter's language that he had in his mind specially two significant portions of the Old Testament Scriptures, viz., the destruction of the ungodly world by the flood in the days of Noah, and also the promised restitution, recorded by Isaiah.

Peter enjoined us to be mindful of the words which were spoken before by the holy prophets, who spake on this wise: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (Jer xxiii. 5, 6). The prophet Isaiah also speaks of this Branch, which, I believe, is generally admitted by biblical scholars to mean Christ. He says: "There shall come forth a rod out of the stem of Jesse, and a

Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding. . . . He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears (as rulers now do): but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. xi. 1–4).

Will any one say that Peter was ignorant of these predictions, or that he meant to teach that which would disprove their fulfilment? The fact that he referred directly to one of the prophetic utterances of Isaiah proves beyond doubt that he was acquainted with those prophecies that relate to the second coming of Christ and the glorious future of our earth; and the fact that he would put his brethren in remembrance of those prophetic utterances shows conclusively that he looked forward for their fulfilment.

He says that men shall come in the last days "walking after their own ungodly lusts," who should scoff at the message that Christ is coming to execute judgment upon those who obey not the Gospel, saying, "Where is the promise of his coming?" etc. He says they will do this in wilful ignorance that the world "being overflowed with water (in the days of Noah) *perished*" —not the earth, but the world of ungodly men perished. Peter would have us also to be mindful that "the heavens and earth which are now . . . are reserved unto fire against the day of judgment and *perdition of ungodly men*," i. e., as an unbelieving world once perished by water, so a "day of judgment and perdition" awaits these latter-day scoffers.

But an objector may ask, As "the heavens and the earth which are now" are "reserved unto fire," must he not mean a literal burning of the heavens and the earth? Admitting Peter's words in their broadest import, they by no means prove *destruction*. The heavens and the earth are destined to occupy three distinct stages of existence, and he speaks of "the heavens and the earth *which are now*" as *second* in point of time. The *first* heavens and earth passed, so to speak, with the destruction of the ungodly world by water; so the *second* heavens and earth will pass away by the "perdition of ungodly men" by fire; but Peter says, "We according to His promise, look for new heavens and a new earth," —a new dispensation,—which shall constitute the *third*. The apostle Paul was favored with a vision of this third heaven, or paradistic state, and heard unspeakable words. The first heavens and earth passed away by a *change* to the second; so the second, "which are now," will pass away by a *change* to the third; and I might easily show from the Scriptures that the change which now awaits the heavens and earth, will be less destructive than the one of the past. The expression, "The works that are therein shall be burned up," the author of "Bible vs. Tradition" says should read, "The works that are therein WILL BE DISCOVERED (*kai ge kai ta en ante ergа eurethesetai*—Vatican MSS.), and not *katakuesetai*, 'burned up."

Again it is said, The "heavens being on fire" must mean a literal burning. I reply, *Fire* is used in the Bible in a number of senses, and in this case it may mean, as Prof. Robinson says, "tried with fire, *purified*, inflamed," and "may be considered as having its import in this place, exhausted by a condition of the atmosphere in which it is heated, filled with fiery, volcanic emissions, and lit up with lightnings." Though Peter speaks of the heavens being on fire and of passing away with a great noise, yet it is evident that by such highly wrought figurative expressions he only meant that which the heavens and earth were to undergo was the renewal, repairing or restoration of the heavens and the earth, and they would thus become "the *new* heavens and *new* earth."

It should be borne in mind that fire is a *purifier* as well as a destroyer. The author of "The Theology of the Bible" says: "The Greek *pur*, is fire; and our word purify is from the Gr. *pur*, fire; so that purify means firefy; fire being a purifier as well as a destroyer." So, indeed, in that great day of which Peter wrote, God will employ fire for the destruction of evil doers, but beyond that He may employ it for a very different purpose than as a destroyer. Nor must we conclude that the destruction of any portion of the human race at the setting up of Christ's kingdom and the introduction of "the times of restitution," is *final* in their cases, and irrevocably fixes their doom. It is a well established fact that about the time of which Peter speaks, there will be a grand earthly combination against the Messiah and his kingdom which he shall come to establish; but He shall rebuke them, and dash them to pieces as a potter's vessel. (See Psa. ii. and Rev. xix.) Paul especially speaks of this event. He says: "The Lord Jesus shall be revealed from heaven with his mighty angels (margin, 'angels of his power'), in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction (i. e., *age-lasting* destruction) from the presence of the Lord and from the glory of

his power" (2 Thess. i. 7–9). This destruction is their punishment for joining in the mighty crusade against Messiah and his kingdom, and continues only during the millennial age. They thus suffer exclusion from the blessedness of the Lord's presence and from the glory and power of His millennial reign, at the conclusion of which they live again in "the second resurrection" for probationary purposes.

For additional confirmation of the views herein set forth, let us briefly consider the promise to which Peter refers and desires to put us in remembrance of. He says, "We according to his promise, look for new heavens and a new earth." This promise is found in Isaiah lxv. 17–19: "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create *Jerusalem a rejoicing*, and her people a joy. And I will rejoice in Jerusalem, and joy in my people." Again, in the 66th chapter it is recorded: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For, by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord will be many. . . . I will gather all nations and tongues; and they shall come, and see my glory. . . . And I will also take of them (verse 20, 'children of Israel') for priests and Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The prophet Isaiah speaks of fire in nearly as strong language as Peter, referring, undoubtedly, to the same event; but what has been quoted shows positively that he could not have meant such a destruction as many profess to believe.

The author of "The Theology of the Bible," thus renders Isa. lxv. 17: "For, behold, I produce, or fashion, (the) heavens *renewed*, *repaired*, or *restored*, and the earth *renewed*, *repaired*, or *restored*." I believe this expresses the full sense of God's promise to which Peter refers; hence it is a gross misapprehension and misapplication of his words to construe them to teach the *destruction* of the heavens and the earth, for he contemplated their renewal, repairing, or restoration; and thus we see that the promised "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," affects the heavens (whatever may be understood by that term) as well as the earth.

WILLIAM H. SPENCER.

Rochester, N. Y.

HUMAN REDEMPTION.—No. 2.

MAN A SINNER AND A SUFFERER.

THE fall of man is the one *great fact* on which all the further revelations of the Bible hang.

Not to man *as man*, but to man *as a sinner*,—as fallen, depraved, alienated by wicked works, and in captivity to satan,—is the word of the living God addressed.

The message it delivers is, from first to last, REMEDIAL; it is a message of grace,—the announcement of a provision for the restoration of the lost.

Into *the origin* of evil it is vain for us to inquire. All we know on this point is, that it existed before the creation of man. Of its ill *effects* experience is but too constantly our teacher. Its *bitterness* no human pen can describe.

The *end* it is intended to subserve—for without an object and purpose its permission is inconceivable—may, more or less, be learned from the pages of Holy Scripture. It is, under God, THE GREAT EDUCATOR of the human family. It is the *instrument* by which man learns how frail, how helpless, how dependent he is.

Therefore it was that our first parents were introduced into a world where evil existed. This fact alone is surely evidence enough that *not* for *unconditional* happiness, but for a *relative* one, more or less connected with moral trial man was created; that it was as much foreordained that "the first man Adam," should struggle with as that by "the second man, the Lord from heaven," it should be destroyed and made of none effect.

Sin, like night, is a great REVEALER. Through it man advances to a more intimate acquaintance with the character of God than, *so far as we know*, he could gain in any other way. Without its agency it is hard to see how he could ever be enabled *voluntarily* to choose God as his portion, and goodness as his chief joy: could ever be fitted to rise higher than the angels; or, as we have already intimated, *here* attain to that peculiar affection for his Maker which so strangely, and yet so lovingly, intermingles awe and filial confidence, shame and exultation, abasement and hope. *This kind* of love, unknown, probably, to other beings, is the fruit of sin and sanctification, of guilt and pardon, of the loss and the recovery of the Divine favor. And thus it comes to pass, as Luther well puts it, that "prayer and temptation make the Christian."

But what a costly educator sin is! The humiliation of the Glorified,—the suffering of the Sinless One,—is, in itself, a dreadful price to

pay for its removal. Yet even this is not all; for there are those (God only knows how many) who by it are ruined *for ever*. In no aspect whatever is it possible to contemplate the wickedness, the cruelty, the crime to which sin has given birth,—the sickness, the sorrow, the pain and misery which have followed in its train,—without feeling that it is indeed a stern teacher and a hard master.

One thought only is permissible. Evil is *subject to*, not independent of God. In no sense whatever can sin reverse the decisions or disturb the equanimity of the Lord of all. Anger, wrath, and jealousy, as connected with sin and sinning, are indeed attributed to God in Scripture, as well as love and grief, long-suffering and repenting. But these are only *translations* into human speech of things that cannot be conceived of by us except under a phraseology adapted to finite beings.

Confidently may we assume that the Fall can never *permanently* derange the purposes of God; that the *ultimate design* He had in view in the creation of man, whatever that might be, will be eventually carried out; that evil can *do* nothing which, if it should seem good, God cannot utterly *undo;* that, under any circumstances, the Divine intentions, however accomplished, will finally be brought about with the least possible amount of loss consistent with the honor of the Creator and the welfare of the creature.

More than this we do not know; *less* than this it is impossible to believe, without something like an implied reflection on the wisdom and goodness of the Father of us all.

Christ the Redeemer of Humanity.

The promise involved in the mystic prophecy that the seed of the woman should bruise the serpent's head, in due time found its fulfilment in the birth of the Redeemer.

Ancient seers had long anticipated the advent of this Deliverer, in language glowing with expectation and delight. His coming is to them the restoration of the Paradise that was lost. "They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4). "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 5–9).

The angels announce his birth to the shepherds as "good tidings of great joy, which shall be to *all people*." Heaven re-echoes with the song, "Glory to God in the highest, and on earth peace, good will *to man*." He is "a light to lighten the Gentiles, and the glory of his people Israel" (Luke ii. 32). He is "the Lamb of God which taketh away the sin of *the world*" (John i. 29).

Such is the gladdening and UNIVERSAL ASPECT of man's redemption.

But it has also an INDIVIDUAL and EXCLUSIVE side,—one for *the believer* only.

"He that believeth is not condemned; but he that believeth not is condemned already, *because he hath not believed* in the name of the only begotten Son of God" (John iii. 16–18). Not to all, but to "*as many as received him*, to them gave he power (or privilege) to become the sons of God, even to them which believe on his name: which were born, not of blood, nor of the will of man, but of God" (John i. 12, 13). "No man," says Christ himself, "can come unto Me, except the Father, which hath sent Me, draw (attract) him" (John vi. 44). And yet, "except a man be born again, he cannot see (know or perceive) the kingdom of God" (John iii. 3).

Further,—the privileged must also be the *perfected*. They are to be "poor in spirit," "meek," "merciful," "pure," "peacemakers," the "salt of the earth," the "light of the world." They are *relatively* few,—everywhere the minority; for the gate is "strait," the way "narrow," and "few there be that find it" (Matt. vi. and vii. 14).

To these belong the higher mysteries of the Gospel.

"Unto *you* (the disciples) it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing they may see, and not perceive: and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark iv. 11, 12).

For these—we had almost said for these alone—the Redeemer prays.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may

glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world. I pray for them: I pray not for the world, but for them which Thou hast given me; for they are thine. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John xvii).

Such, and so striking, is the apparent *contrast* between the two sides of redemption,—between the anticipations of those who waited for the advent, and actual experience of those who witnessed it.

It seems impossible for any candid man to read the Scriptures fairly without being struck by the fact, that everything revealed prior to the introduction of Christianity would lead to the expectation that the triumphs of the Redeemer would be *immediate and universal;* while every thing relating to its development, either in its earlier days, or during the eighteen hundred years of its existence, as clearly indicates *delay and limitation.*

Theories in explanation have never been wanting; but they are all utterly unsatisfactory. We turn from them to THE BOOK. *There* if any where, shall we find the true solution of the problem that oppresses us. From no other quarter can even a solitary ray of light fall upon our darkness. We ask, therefore, for a purged eye and a purified heart, to enable us to discern in Revelation itself the hidden harmony which unites *the Elder Brother of the Elect with the Redeemer of the Race.*

THE WORLD OF PROBATION.

Temptation, the Fall, sin, suffering, and Redemption, all alike suppose the present condition of mankind to be probationary and educational. The language of Moses to the Israelites seems to embody the great principle which underlies all human existence. "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. viii. 2, 3).

What other ends the TEST to which God subjects His creatures may be intended to subserve *beyond this,* it may not be easy for us to decide. Butler, in his great work, regards the probation of man as analogous to that early education and discipline by which he is fitted for the obligations and services of mature life; and intimates that it may probably be intended to preserve us from *falling* in other states of existence,—a supposition founded on the admission of at least a possibility that such future state may not be free from temptation; and that it may demand the exercise of tempers *akin to,* if not indentical with, resignation, submission, and faith.

Whether this be so or not, or for whatever service in other worlds man may now be fitting, it seems at least clear that, in some form or other the application of a *test* is, *in this world,* essential to his development and training as an intelligent and responsible creature.

We judge thus, because we have a right to suppose that *otherwise* God would not expose His children to the dangers involved in trial; and we partly see the reason of this proceeding in the apparent impossibility of revealing man to himself, and making him fully conscious of his weakness and dependence, without a test.

Yet, on the other hand, nothing is plainer than that a large portion of the race, dying in infancy, or in an otherwise irresponsible condition, escape everything in the form of a trial *here,* and pass into the unseen world without having had any opportunity of developing, even in the slightest degree, the nature and tendencies connected with their birth.

Again, it is quite certain that the probation of those who live to mature years in the enjoyment of unimpaired faculties, differs so widely both in kind and extent, that it is difficult, if not impossible to speak of mankind generally as subjected to trial in any sense which carries with it the notion of a *common* discipline. Everywhere Probation comes before us as *a thing of degree,* involving more or less, according to the various conditions and circumstances of different men.

Facts like these, regarded by themselves, in the absence of any revelation to the contrary, would certainly seem to imply that in other worlds Probation *may* be extended to those who have not been subjected to it here, or *continued* in the case of others who have but imperfectly been brought under its influence.

Further, since all probation implies *risk,*—the risk of failure, with its attendant consequences, —it would seem equally evident that its all but infinite diversity in character and extent must carry with it a corresponding diversity in the actual responsibility and future condition of those who are subjected to the discipline it involves.

In the retirement of the closet, thoughtful and devout men rarely shrink from admitting that "the Divine standard of man's accountability is a scale of all but unlimited graduation; that the

place of every man in the future world will be the exact counterpart of his moral character here; that while some will be "beaten with many stripes," there will be for the minimum of guilt the minimum of punishment;" and such like.

But it is otherwise in the pulpit. There, or on the missionary platform, it seems to be accounted dangerous to admit this diversity; for the appeal, whether to the individual sinner or on behalf of the heathen world, is almost always made on the assumption that every child of Adam is destined either for heaven or hell; that the only alternative in the case of each separate man is, everlasting blessedness or eternal misery.

But opposite views cannot be equally true. Either the conclusions of the closet are erroneous or the declamations of the platform are unwarranted. Surely it becomes us to inquire which is right and which is wrong; *or*—if the two apparently conflicting modes of thought are *both* scriptural, and therefore reconcilable—whether that reconciliation is to be sought, as so many are now seeking it, in the denial of an *objective* hell altogether,—the mind being regarded as its own place, and therefore making its own hell; or whether it is not rather to be found in those portions of Divine Revelation which seem to teach that the destinies of the Elect Church and those of the World are, in many important respects, different; that the one class is intended to form the court, and the other the commonality, of the world (or age) to come; that the former, in glory, is to be indentified with its Lord at His coming, and *therefore* with Him to judge both men and angels; while the latter, each one according to his works, is to be placed in that position which will form the appropriate retribution of his belief or unbelief, of his love or scorn of the Gospel, and of his kindness to, or hate of, the little flock while on earth. That retribution may involve degradation or death, few stripes or many stripes, grievous loss or the lake of fire,—*all but* the irreparably lost being, on this supposition, again brought under influences involving further and probably less severe probation, terminating either in restoration or the second death. "Less severe," because *good* government, and that in the highest sense, will then be established; because *wiser and better teachers* than can now be met with will then abound; and because many, if not all, the outward temptations, which now overcome man will then have disappeared.

I pass no opinion, at present, either on the one view or the other. I desire to commence the inquiry with an earnest endeavor simply to ascertain the truth so far as it is recorded in Holy Writ, and, unless greatly deceived, with a perfect willingness to bow at once and for ever to the decision of that sacred record, whatever it may be.

One word only would I add. An indolent, careless, or superficial inquiry will be of no avail to any one. It has been well said, in relation to natural science, that "safe conclusions can only be founded on the most microscopic examination, since Nature never proclaims her secrets with a loud voice, but *only whispers them.*" It may with equal confidence be affirmed of many things in Divine Revelation, that they can only be known by "searched out,"—sometimes amid dangers which call for incessant watchfulness, humility, and prayer, and always with labor concentrated and severe. Distinctly are we told in the Divine Record itself, that he who would find truth or wisdom *there* must, as the condition of its discovery, seek it "as silver," and search for it "as for hid treasure" (Prov. ii. 4).

Re-examination of the Vision.

"At the time of the end shall be the vision."—Dan. viii. 17.

As this text locates the time of the fulfilment of the vision; and as much has been written of late upon the subject, making the periods of Daniel and Revelation literal days, and yet future, and applied to a literal Anti-christ, an antitype of the beasts of Revelation xiii. and xvii., I have been stirred up to a re-examination of the whole subject, with the following results, which are commended to the prayerful consideration of all lovers of truth.

In Daniel ii. we have it clearly revealed, that the powers symbolized by the iron, the clay, the brass, the silver and the gold, will all be in existence in some form, and destroyed by the kingdom of God after the second advent of Christ. As the powers represented by the four wild beasts of ch. vii. are the same as the four parts of the metallic image, it follows, that they too will also have an existence in the same way, in that form of government when thus broken and destroyed.

We will now look into the book of Revelation and see what is there revealed upon this point. In ch. xiii. 2 we have this testimony: "And the beast which I saw was *like unto a leopard*, and his feet, as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority." This beast unquestionably represents papal Rome for a period of 1260 literal years; and was during that time, a *likeness* of those ravenous beasts; and was made so by the dragon, or imperial

Rome; hence those three beasts were preserved in that likeness to the close of the last century, when that period closed in the wars of Napoleon I. on the papal beast, which was *wounded* or *killed by a sword and carried into captivity*. By reference to verses 11–14, it will be seen that this same ten horned beast, thus *wounded* and *killed*, lives again, under the two horned beast. These facts demonstrate this point, that the rise of the two horned beast is this side of the ending of the 1260 period; and hence the likeness of the leopard, the bear, and the lion, are all carried forward and are parts and parcels of this two horned monster.

Again: By reference to chapter 17th we have these additions, viz., that the ten horns, or kingdoms, of Daniel vii., have an existence under the eighth head or last form of the Roman kingdom, and belong to the scarlet beast, and are to to *stand up against Christ* in the battle of the final day. Of the heads of this beast, in verses 9 and 11, it is thus recorded: "The seven heads are seven mountains on which the woman sitteth. And the beast that was, and is not, even he is the eighth, and is of the seven" (not the *seventh*, as is often quoted), "and goeth into perdition." The language of the 9th verse is definite, and expressly teaches, that the woman sitteth upon all of those seven heads. Now, as those heads are interpreted by the angel to denote seven forms of government, and that five were then in the past and the one that then was, being imperial, constituted the sixth, and when papal Rome came up, it was called by the Revelator the beast for 1260 years; it follows to a certainty that the harlot woman never sat upon one of them; unless it be this side of the close of the last century.

Again: The peculiar phraseology of the 11th verse, "*is of the seven*," conveys these thoughts; that this eighth form is made up of, or includes in it, all the preceding seven, and that this head will control the entire body of the beast; which body is to include all of "the many waters, or multitudes and peoples, and tongues and nations" of earth over which the papal harlot assumes to have *a kingdom* above, or superior to them all. I see not how these and kindred prophecies can be otherwise fulfiled.

We will now examine and see if there is in existence a form of government on the earth, that bears rule over the prophetic world answering to the foregoing conclusions. If there is, where is it to be found, and when did it arise? If these questions can be answered affirmatively I see not why we may not claim to have found a solution of these mysterious symbols.

As a people, we claim Rev. xiii. 10, was fulfiled (as noted above), in the wars of Napoleon at the close of the last century, when the forty-two months ended upon papal Rome, as attested by the history of those times. The historians that recorded those events, recorded also the following facts, viz., At the downfall of Napoleon in 1814, the nations of Europe assembled, representatively, in what is called the Vienna Congress, and re-adjusted *the chaotic state* of *Europe* into which it had been thrown by the French revolution; followed by the wars of Napoleon on the surrounding nations. The work accomplished was in part as follows, viz:

The papacy was restored, ecclesiastically and politically, to the position she occupied from that day, to her downfall in 1870. 2. Order was restored to Europe. 3. International laws were adopted, political and commercial, preserving to each nation their own internal laws and religious institutions. 4. Those laws have been continued with various modifications to the present, and have been acknowledged by the other nations of earth as the *law of nations*. Those that were refractory have been coerced into subjection by those allies. 5. A new era then dawned upon Europe and the Holy See. 6. All the various forms of European governments were represented. 7. In those forms there was the full significant Bible *number of seven* all of which aided in or consented to the restoration of the papacy: It was however, the imperial and regal forms that took the lead in that work.

I will now apply these facts to the prophecies, beginning with the last paragraph.

1. When the papacy was thus restored, she, for the first time, took her seat upon the scarlet beast.

2. Prior to that time, in the symbols of Daniel and Revelation, it is called "*the beast*," "the *little horn*;" the masculine gender is used; and, why? Because it was a governing power of the fourth kingdom, having "*power over all kindreds and tongues and nations*" for 1260 years. (Rev. xiii. 5–7; Daniel vii. 25.) The mitre and the sword were united in the hands of the popes.

3. The body of this scarlet beast included *the many waters* upon which the woman sitteth, viz., all "of the multitudes and peoples, and tongues and nations" of the prophetic world (xvii. 15).

4. Those seven heads unitedly constituted the eighth, the one that governs the entire body of the beast, at, and just prior to the judgment, being of all the seven preceding restored.

5. Since the time of that restoration, the harlot woman has been sustained by all of those forms; and hence the appropriateness of the language, "The seven heads are seven moun-

tains on which the woman sitteth." They are now living realities; parts and parcels of the fourth kingdom, under the supervision of those allies.

6. This leadership (the allies), has governed the prophetic world since that day.

7. The four parts of the metallic image are all in positions to be broken as follows: The feet and the toes of iron and clay are to be found in Eastern and Western Rome, "partly strong and partly broken." The Grecian brass and Persian silver are living powers. As to the golden part, this must be found in the *one* apocalyptic Babylon which is the last power to be destroyed, and "comes into remembrance before God" under the pouring out of the seventh vial, Rev. xvi. 17. All of these are under the supervision of those allies.

8. The leopard beast, of Rev. xiii. 2, has also an existence and a place in this last form, having been restored and caused to live again by those allies, and is still "making war against the saints and prevailing." The "feet as of a bear" are found in the northern bear of Russia, now rapidly approaching the open "mouth" of the English "lion," for the purpose of wresting from his *iron teeth* his ill-gotten Indian possessions.

9. As to the number of his name, I will repeat a suggestion often made, that the names of the kingdoms, included in the body of the beast, go to make up the number 666, and are the same as the *names of blasphemy* of which the scarlet beast is *full*. I never have had "*wisdom to count* them;" and now after about thirty year's study upon the subject have come to this conclusion, that this number is *mystical* or *legion*, and includes not only the names of the nations, but also all of the "peoples, and multitudes, and tongues," over which Great Babylon reigns. Now, as the pope is in reality the vice-gerent of the devil, (instead of Christ), in this number may be included all of his subjects, "led captive at his will," viz., "all whose names are not written in the Lamb's book of life."

These events, having transpired in "the time of the end," when many are running to and fro, and knowledge is increased, occupying some seventy-five years, why may we not accept of them as a fulfilment of the text, "For, at the time of the end shall be the vision?"

This harmonizes the visions seen by Daniel and the Revelator, including the past history of the world as measured off by inspiration by the periods of years, with a reproduction of the ancient powers and forms of government preparatory to their final speedy overthrow and destruction by the King of kings. P. ALLING

THE PARABLES OF CHRIST.

Let us glance at the parables of Christ. Truth half betrayed in beauty, half shrouded in mystery, is the essence of a parable. It is a truth wishing to be loved ere it ventures forth to be worshipped and obeyed. The multitudes of Christ's parables is not so wonderful as their variety, their beauty their brevity, and the sweet or fearful pictures they paint at once and forever upon the soul. Here we see the good Samaritan riding toward his inn, with his wounded brother before him. There lingeringly, doubtingly, like a truant boy at evening, returns the prodigal son to his father, whose arms, at his threshold, stretched out, seem wishing for wings to expedite the joyous meeting. In that field stalks the sower, graver than the sowers are wont to be in the merry season of spring. On the opposite side, the fisherman, with joyful face, is drawing ashore his heavy-laden net. With yet keener ecstacy depicted on his countenance, you see the merchantman lighting on a pearl of pearls, while across from him is the treasure-finder, with circumspection and fearful looks, hiding his precious prize. And lo! how under the dim canopy of night, shadowing the barely budding field of wheat, steals a crooked and winged figure, trembling lest the very darkness see him—the enemy—scattering tares in huddled abundance among the wheat. The morning comes, but, while revealing the rank tares growing among the good seed, it reveals also the large mustard tree which has shot up with incredible swiftness "so that the fowls of the air do hide in the branches thereof." Here you see a woman mixing leaven with her meal till the whole lump is leavened; and there another woman, sweeping the room, how fast, yet intensely, for her lost piece of silver. There the servant of the marriage host is compeling the wanderers from the hedges to come in, his face all glowing with amiable anger and kindly coercion; and yonder in the distance, with anxious eyes and crook in his hand, hies the shepherd into the twilight desert, in search of his "lost sheep." And hark! as the marriage-feast has begun and the song of holy merriment is just rising on the evening air, there comes a voice, strangely concerting with it, hollow as the grave—a whispered thunder. It is the voice of Dives, saying, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tips of his fingers in water, and cool my tongue for I am tormented in this flame."

In such figures, Jesus has exhausted life, earth, eternity. The small seed from which all greatness buds; the supreme beauty of compassion

even when found in foreign and uneducated breasts; the touch of nature, making the whole world kin; the joy and glory connected with the recovery of the lost; the unseen but awfully real agency of evil counteracting good in this present world; the all embracing and pains-taking love of the great Host and Father; the fact that men must sometimes be driven to their own happiness; the feelings connected with finding a truth, and wrapping it up as too precious or bright for the present time; the yearning of the Father over his vagrant children, and his joy at their return; the reception the Saviour was to receive when he came to save the lost;—such are the fancy wrought and fine written lessons of the parables of Jesus Christ.

The marriage of the highest truth and human interest was never so fully celebrated as here. Hence, while divines find these parables to sink into a profundity into which they cannot follow, children hang them up, like pictures, in their fancies and hearts.—*Selected.*

The Mighty Difference.

The difference between a Gospel which only relates to one's personal salvation, whether it is a salvation from endless torments, or from the second death, or a salvation from the grave, (meaning a resurrection), and the salvation which relates to the work of blessing our race, under the government of Christ, the Second Adam, in "the ages to come," is a difference no tongue or pen can describe. The first is made up of selfishness and fancy, mingled, it may be, with a degree of love to God; the other is Christ-like, which, while it looks to "the joy set before us is actuated by love to *the race* for whom Christ died, and willingly endures present crosses and trials that thereby they may be fitted to reign with Christ in blessing "all the families of the earth" when the kingdom is established on the earth and under the whole heaven.

This latter view expands the heart, exalts God, fills its possessor with love to God and to those whom God so loved (viz., "the world") as to give His Son, that by faith in Him they might have eternal life. It rises far above the narrow selfishness which cares but little for the rest of the race, for whom Christ died, if they can only be made happy themselves. Like the Jews, of old, such cannot bear the idea that the ignorant people and nations, who never have had their advantages, should have the means of knowing and being benefited by the Gospel they have possessed, because, possibly, those people have died without the knowledge God has, of His grace, favored themselves with. It is time this narrow spirit was banished from christendom: a spirit which dishonors God, reproaches His government, and ties up the hand of the immutable JEHOVAH, who has sworn, by himself, that He has no pleasure in the death of the sinner, and who has given His Son "a ransom for all, to be testified in due time." To multitudes, it will be declared in "the ages to come," and will be done by those who have so improved the present and past ages as to be prepared to be "kings and priests" in the future. ED.

What is the Character of God?

"The Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them" (Deut. iv. 31). "The Lord thy God, He is the faithful God, which keepeth covenant and mercy with them that love Him and keep his commandments to a thousand generations" (Deut. vii. 9). "The Lord your God is God of gods, and Lord of lords, a great and mighty, a terrible God, which regardeth not persons nor taketh rewards" (Deut. x. 17). "He is wise in heart and mighty in strength. Who has hardened himself against Him and prospered" (Job ix. 4)? Behold "God is mighty and despiseth not any. He is mighty in strength and wisdom" (Job xxxvi. 6). If I interpret Psa. vii. 11 with the foregoing passages, I must read it, "God judgeth the righteous, and is *grieved* with the wicked every day." "God is our refuge and strength, a very present help in trouble" (Psa. xlvi. 1). The following texts are quoted without noting the places where found. "God is in the midst of the city of God. God will help her, and that right early. God is king in all the earth; sing praises. God will be our guide. This God is our God for ever and ever. God is a father of the fatherless. Truly God is good to Israel. My flesh and my heart faileth, but God is my strength and my portion forever. God is my king of old, working salvation in the midst of the earth. God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him." (Why is He greatly to be feared? Because to us He has given light, and our responsibility to Him and to our fellowmen is fearfully great.) "Gracious is the Lord; yea, our God is merciful. God is the Lord who hath showed us light. The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. God is my salvation,

I will trust and not be afraid: the Lord Jehovah is my strength, my song, and salvation."

The following are a few texts from the New Testament, and if they show that "God is one," and if so in character, purpose and spirit, then the character of the Father and Son are one. God is the God of Abraham, Isaac, and Jacob: not of the dead, but of the living: hence, is the God of the resurrection. But the Son saith, "*I* am the resurrection." He that hath received his (Christ's) testimony hath set to his seal that God is true." God's testimony proved true in the testimony of Jesus Christ, "My words are spirit and are life." "God is a spirit, and they that worship Him must worship Him in spirit and in truth." God is glorified in Jesus Christ: "He that hath seen Me hath seen the Father." Christ is "The Image of the invisible God." "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." "God is faithful, who will not suffer you to be tempted above that ye are able to bear." "God is in you of a truth." "This is eternal life that they might know thee, the only true God and Jesus Christ whom Thou hast sent" to do God's will. "It is one God who shall justify." "There is none other God but me." "But to us, one God; the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." Can oneness be more perfect in character? "The same God which worketh all in all." "One God and Father of all, who is above all, and through all, and in you all."

Is not the "Body of Christ" the Divine nature (in which there is no sin, 1 Cor. vi. 18, 19)? and has this nature changed in its character? Is it not impossible to soil, corrupt, tarnish or dilute it? and the character of its fruit is always the same, viz., love, *love*, LOVE, now and forever. Amen. JAMES CRAWFORD.

Boston Highlands, Mass.

Correspondence.

BRO. STORRS: The BIBLE EXAMINER in its new dress is a welcome visitor; it is I think a great improvement in many respects, and will be more easily preserved for future usefulness. The more I read and reflect on the subject of future probation for those who have never heard the Gospel of the Kingdom, the more reasonable and God-like it appears, and I sincerely hope it may be true.

Taking the Old and New Testament as *one* revelation of the Divine will, the exceeding great and precious promises therein contained, and the power, faithfulness, and love of God, who retaineth not his anger forever, because he delighteth in mercy; we may surely believe that the great majority of our race were not made in vain, or for the triumph of sin and death over Christ, which popular opinion and creedism seems to indicate.

I have been much interested lately in reading Edward Beecher's "History of Opinions in the First Centuries." The doctrine of final restoration appears to have prevailed extensively in the first Christian churches, and not until priestcraft gained the ascendency, did the awful dogma of eternal torment infect the churches with its baleful influence, that has not yet subsided.

The Evangelical Alliance I expect will prove but a rope of sand to unite the conflicting opinions of the great theologians of our day. The rulers and D. D.'s take counsel together, to forestall the work of Christ, and bring peace on the earth, before the Prince of Peace comes to reign, and make all one in Him. Then, and not till then, shall we see eye to eye, and Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

The good work in which you are engaged seems to be committed chiefly to men of age and experience; and I doubt not you were raised up from a bed of sickness for this very purpose, at evening-tide to spread the light of truth. May you be spared to see that you have not labored in vain;—but the harvest is not yet; it will be at the resurrection of the just. I have entered on my eightieth year. I do not know for what purpose I have been spared so long; but I thank God for the light he has given me in these last days, and pray that it may shine more and more until the perfect day.

Your brother in the hope of life.

J. PARRY.

Sandy Hill, N. Y.

BRO. STORRS: I rejoice in the light of the glorious gospel, or the "glad tidings" of the coming kingdom of our Lord Jesus, the Christ. O how darkness covers the earth and gross darkness the people! I have been an expectant of the coming King since 1843. My bark has steered clear of some of the breakers caused by false lights and waymarks set up by erring mortals such as, definite time, shut door, etc.; but I got into the 7th day Sabbath for a time; but always held the age to come views; hence, was held off as a dangerous man by that party. I could not see how the third angel's message could be given till after the first, Rev. xiv. 6. The

first is not given till the King and His cabinet stand on Mount Zion. I soon got out of that eddy in the gospel channel again; and if ever my Redeemer looked glorious, it was when I understood that "Christ is the end of the law for righteousness to every one that believeth." I have had no misgivings since. But I have had some things that I could not harmonize with the character of an impartial God; such as, leaving sinners, and all those ignorant of the way of life, in *sheol* to perish like the beasts, or to raise them again to be killed the second time without an opportunity for repentance and faith. But, thank the Lord, Paul says, "As in Adam all die even so in Christ shall all be made alive; but every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming;" and then, when the time is due, the remainder; for, He gave himself a ransom for all, and has tasted death for all men. Here all is plain.

Sin came into the world, and death by sin; but the Lamb of God will take it away; for he came to seek and to save that which was lost. Glory to God! It is so plain and simple that the great men of earth have failed to see that Christ must bring all men from the region of death and restore Paradise and the tree of life in the midst; and if Adam was on probation before he fell, all who have not had the offer of life by means of the gospel, or the good news of salvation, will, by doing his commandments, have a right to the tree of life, and enter in through the gates into the city. This looks like a restitution.

How my heart rejoiced when I saw Bro. Richard's letter in the EXAMINER. Those tracts he spoke of came by me; also, the tracts that Bro. Von Eschen said came from an unknown hand. God has blessed those little messengers which are on their way, John the Baptist like, to herald the coming of the great RESTORER. Even so, come, Lord Jesus.

WM. B. PUTNAM.

Tunnel City, Wis.

REMARK BY THE EDITOR.—The foregoing was accompanied by an order for fifteen copies of the EXAMINER for the present volume.

BRO. STORRS: I attended the Wyanet Camp-meeting the first three days and a half, and should have remained to the close, but was called home by sickness in my family. I heard a good brother preach from this text, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. xvi. 22). He said, "The true meaning of this text is, that *all* who do not love our Lord at his second coming will be accursed with the second death." This same preacher has often published to the world that "the wicked dead do not live again for a thousand years." So, according to his own published creed, they escape the curse for a thousand years at least. Here he teaches "yea and nay." We know the Scriptures represent men as *twice* dead and plucked up by the roots, and still *alive*. And a woman who lives in pleasure is *dead* while she liveth. But a little closer to the point: Paul says, Rom. ix. 3, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Did Paul wish to die the second death? If so, he believed the Hebrews could be saved afterwards. How then, my good brother, about your *curse?* Have the angels in heaven died *once?* See Gal. i. 8. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *accursed.*" Did Paul teach that the angels in heaven could die the second death? "Cursed is the ground for your sake." What does "for your sake" mean? For your harm or for your good? For your *good*, of course.

There is a great deal said about Adam's *fall*. But he was *blind*. Yes, blind to what? is the question. Blind to *good*, as well as to evil, and never would have been known either had he not eaten of "the tree of the knowledge of good and evil." As much better as is Jesus, so the last Adam is better than the first: good, *better*, BEST. Glory to God forever; yes, and *more*—all the way along in the ages without end; when the glory of God fills the whole earth, and all flesh see it together. Glory, hallelujah. No more curse, nor cursing. GEO. W. FOSTER.

Victoria, Ill.

BRO. STORRS: I feel to praise God for the grand plan of redemption brought to view in his word, and brought to light through your paper. It is a glorious thought, to me, that our heavenly Father purposes ultimately to recover the race as a whole (with the exceptions). I love Jesus and my heavenly Father more than ever; and it is through belief of his word, as advocated in your valuable periodical. I do not know that I believe *all* that you and Bro. Blain advocate; but in the main I accept it, and as it is revealed in plain language in the Bible. I believe it without fear of consequences; and I know that I have the conscious assurance that God loves me, and that Jesus gave himself for me.

I have learned this truth, that we must have an intelligent faith before we can have permanent peace. Believing, as the mass do, that the

majority of the race will be lost and suffer eternal torments, (although many may live in the enjoyment of religion, still) the thought will ever harass them and cast a gloom over their hopes. I am glad that I launched out on a belief of God's eternal truth, and believed that my blessed Saviour died for *all*. I can see in this a plan worthy of our kind Creator, and bringing to our notice His exceeding love, unmeasurable and illimitable. I am convinced that the only correct way of obtaining the peace of mind that passeth understanding is to appreciate more fully the blessings that are yet in store for a lost and ruined world, and the means that God has ordained for their recovery through Jesus Christ our Lord, and when the song of victory is sung and the work of redemption is complete, then will the millions of the race see that God moves in a mysterious way, his wonders to perform.

T. W. RICHARDS.

Augusta, Wis.

G. B. STACY, Richmond, Va., under date of October, after speaking of the financial troubles then existing, writes: Still I am endeavoring, day by day, to do what turns up as present duty, leaving the results and the future at the disposal of our indulgent heavenly Father; and in hope, I wait, looking forward with confidence. My heart is with you and all my sympathies. I am much pleased with the EXAMINER in its new form, as also with its matter; and I earnestly hope that its usefulness will be increased and enlarged, and that its friends will be able to sustain it. But the Lord will direct your movements and provide the means for every agency and instrumentality that He needs; and we may safely commit every work to Him after we are careful to perform our own part to the best of our ability. It seems, in the wisdom of our heavenly Father, not desirable to dispense much of this world's goods to any of His legitimate children, who constitute the heirs of His own *kingdom*; because, chastisement after chastisement seems to be the only medium of purification and perfection: and if we are not thus chastised and corrected it is because our conception and birth are illegitimate. We must, therefore, learn to rejoice in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." In relation to the future, it looks to me as if the whole world is in a dilemma. There are so many conflicting elements in laborious conflict in the political cauldron, that men stand abashed and confounded. "Men's hearts failing them for fear, and for looking after those things that are coming on the earth." If these, then, be the beginning of those signs which should come to pass, let us "lift up our heads and look up, for our redemption draweth nigh."

ELD. JOHN G. WILSON, Philadelphia, Pa., writes: I find much of interest in your paper, and am pleased to see that you are breaking away from former theories and gaining clearer perceptions of Bible truth. I might find time occasionally to write an article for your paper, if it would be acceptable, notwithstanding I should differ from some of the views advocated in your columns. The name of your magazine implies that the Bible alone is recognized as authority, and its teachings are to be examined, definitely ascertained and received, as against all human theories whatever. All traditions and creeds must give place to God's word, which is the *truth* itself, and not as most use it, a mere stepping-stone to the truth, or a means of finding the truth. Jesus said, in his prayer to his Father, "Thy word is truth." Believing this, we should examine the Bible simply to ascertain what is therein revealed as the Word of God: and then receive it with all meekness. I hope you may be enabled to continue your publication. It is out of my power to render any pecuniary aid. My congregation is composed of poor people, and their contributions are not sufficient for my support, though the deficiency is made up by marriage fees, etc., so that though gathering little I have no luck.

REMARKS BY THE EDITOR.—Friend Wilson will receive my thanks for works of his, published some years since on prophecy, etc.; and be assured that the columns of the EXAMINER will be open for articles from his pen, though, like himself, too poor to reward him *pecuniarily*. His "Discourses on Prophecy" I have never seen. "A Vindication on the Scheme of Redemption contained in his Discourses," I ought to have acknowledged as received the past summer. His address is, "1409 Hanover St,. Philadelphia, Pa." The "Discourses" go to show that, "The Dominion of the WORLD will be given to the Saints of God, and that all the rest of mankind will be subject to their Government." Price, bound in cloth, $1; in cloth, extra gilt, $1.20.

HENRY J. SWEETLAND, Springfield, Mass., after the August Camp-meetings there, writes: I distributed the EXAMINERS and Tracts you sent me to the best of my judgment. Some received

them very freely; others seemed to have a little prejudice, yet promised to read. There are many who express great respect for you, but think you have become too liberal in your views with regard to the final salvation of many more than what has been supposed can be saved. It is truly strange to me to hear men, in the present day, preach as they do after the opportunity they have had to obtain light, stating that Christ is the only king in the future state, and that immortal saints are the only subjects of the kingdom. The Adventists, as a body, do not yet understand that the Scriptures treat of, at least, three classes, viz., the Church, Israel, and the nations. They mix them all up together. No one is to be saved, in their estimation, except those who are made immortal at the second Advent. There are points I do not yet understand, but I am searching for light and truth on these great subjects. I see the love of God unfolding more and more in my investigations in this matter, and hope yet to understand more perfectly the great plan of salvation as revealed in the word of God.

ELIZA ANN B. BENTON, Vergennes, Vt., writes: I have been a very interested reader of the BIBLE EXAMINER for several months past. I love the spirit of it, and in most of its teachings think I see it is in harmony with the precious Bible. Some things are not so clear. One is, If "death and hell delivered up the dead which were in them and they were judged *every man*," how can it be true that *any one* can remain eternally in the grave, and never have a resurrection? Will you please give your views of this for the benefit of several who are seeking for truth?

REMARKS BY THE EDITOR.—I do not affirm that "any one" will "remain eternally dead without a resurrection." But *if* any do so remain it will be such as have "sinned *wilfully after* they have received the knowledge of the truth," having "tasted the good word of God, and the powers of the world to come, and were made partakers of the Holy Ghost" (Heb. vi. 4, 5, and x. 26). Such, having committed the sin against the Holy Spirit, which "hath never forgiveness" (Mark iii. 28), *may*, possibly, be left in the dominion of death, though I do not affirm that they will: but, if they should, it is no more *untrue* that *every man* will be judged than the saying of Paul that "death passed upon all men," while Enoch and Elijah did not die, and the saints that are alive at our Lord's return from heaven will not die, but "be changed" without dying. The few who will have committed the sin of blasphemy against the Holy Ghost will probably be less than the number who will not die at all. In a statement of death and of the resurrection, those few do not invalidate the general statement: it is the masses that are spoken of; other statements may show a few exceptions. Please read my pamphlet on the "DIVINE DISPENSATIONS."

MRS. L. R. K. BISHOP, Eatontown, N. J., writes: Allow me to say, that without indorsing everything I find in the columns of the EXAMINER, I yet regard it as eminently adapted to the enlargement of our mental vision, and to the opening up of new channels of thought to the mind. And when the next age shall be introduced, and its relation to all other ages stands clearly revealed in the wondrous light that will then be shining, I can but think that the position of the EXAMINER, in relation to it, will be found much nearer the truth than its opposers have ever dreamed. That age, I am confident, is just about to open up before us, to be ushered in by the second coming of our Lord and Saviour. The last items of prophecy seems to be fulfiling before our eyes. The ten horns, who in the days of Napoleon I., agreed and gave their power and strength unto the beast (France, which was the divinely appointed agent to visit the first installment of judgment upon the "Harlot," in 1798) are now, while reigning as kings one hour (a short season) after the beast, "doubling unto her double according to her works. In the cup which she hath filled they are filling to her *double*:" thus inflicting the last installment of judgment, making her naked, eating her flesh, and burning her with fire. And the merchants that deal in her goods are "standing afar off" bewailing her in every Catholic Church and Cathedral in the land; and soon the prophets and apostles will be permitted to rejoice over her. Your sister, looking for the mercy of our Lord Jesus Christ unto eternal life.

BRO. STORRS: The grace of our Lord Jesus Christ be with you. "The BIBLE EXAMINER." Blessed EXAMINER! may the Lord continue to bless this periodical. It ought to be on the table of every minister, and read by every one who can read English, and rendered into every tongue into which the Bible has been translated.

Numerous and excellent are its Editorals—

Precious its Selections—

Interesting its Letters.—Highly did we, and do we, value it in its *old* form.—and highly, we are almost sure, shall we value it in its *new* form. What a mass of light does it cast on glorious truths!

I sometimes think that the so called orthodoxy of the present day is like a very dark night, with here and there a pale star faintly seen: and the truth is that man is not inherently immortal, but becomes immortal through Jesus Christ, *is like a bright moon-light night with its twinkling stars:* and the promise and oath of God to Abraham, together with the words of the great LIFE-GIVER—"For God so loved the world," etc., IS LIKE THE REFRESHING, GLORIOUS MORNING OF A MOST SPLENDID DAY. AMBR. RONDTHALER.

Bethlehem, Pa.

A. S. WHITNEY, Clinton, Mass., writes: I am greatly pleased with the new form in which the BIBLE EXAMINER now makes its appearance, and can but hope that it will meet with the approbation of all who may peruse its pages. I shall try to do all that I am able to help support it in its mission of love and good will to all men.

NOTE BY THE EDITOR.—Bro. Whitney takes and pays for fifteen copies of this volume. About fifty new subscribers have been received since the close of the last volume. Let all the friends see how much they can extend its circulation. New subscribers will be supplied from No. 1 of this volume till notice is given to the contrary. Do not forget, you are to get the whole volumn of HENRY DUNN'S work on the "STUDY OF THE BIBLE" if you commence with No. 1 of the EXAMINER, besides a vast amount of other important matter; and the whole will make you a book of about 350 pages, royal octavo, at the end of this volume, and all for only $2.

LEVI BOUGHTON, Victor, N. Y., writes: I am glad that you are able still to go forward with the EXAMINER, as it is a great light in the land where the darkness is dense. It seems to me you have a mission from God to fulfil in your old age; and notwithstanding some say, (for lack of sound arguments to meet your exposition of Scripture), "He is old and infirm, and has lost his keen perception of truth," yet it commends itself to the conscience of some of the best minds in the land and I believe is filling up the number of the kings and priests to reign with Christ on the earth. O the glorious day when He shall make up the number of the elect, and open up the next age of glorious rule, and put down all this ungodliness and tyranny of men, and make "the place of his feet glorious." Your old friend and brother in tribulation on the earth and looking for the Kingdom of God.

JOSOPH LINGLE, Harrisburg, Pa., writes: I am pleased with the present form of the EXAMINER, and like it much better than the newspaper: should have been glad to have had all of them in the present form so as to bind and preserve them. Some of your writings are too deep for me, but I wish for all the light I can get. I call no man "Master;" but wherever I see the truth I embrace it; no matter from whence it comes, if it is Bible doctrine. I cannot gainsay your writings, and hope they are all correct; for I assure you I desire the happinesss and welfare of all my fellow-men.

S. BATTEY, Marion Center, Kansas, writes: The EXAMINER for October is received. I am much pleased with the change of form. I like the principles it advocates and the bold stand it has taken, speaking the truth as revealed in the Scriptures without fear or favor. Receive my thanks for the precious truths it contains. I will try to get subscribers. I am alone here in these principles: have been giving away my paper to such as would read, and hope the seed scattered will bring forth fruit.

BRO. STORRS: I had about made up my mind to not take any paper for the coming year, but devote ALL my leisure time to the study of the Bible alone. But on receiving the first No. of the EXAMINER, in its new form, I thought I would renew my subscription on the condition that you felt willing to continue to send it to me on my *promise* to send the money as soon as I could. I *cannot* send it just now. Winter is coming on, and my little folks are barefoot, not suitably clothed for the cold weather. I must tend to that first. I would say, "Stop the paper for a month or two until I could spare the money;" but I am afraid I could not get the back Nos., and I do not want to miss any of the articles by Bro. Dunn—"The Study of the Bible."

Yours, in the hope of deliverance from the bondage of corruption shortly.

CLARENDON KELLY.

Dowagiac, Mich.,

NOTE BY THE EDITOR.—Most cheerfully your "promise" is accepted, and do not hurry yourself in the matter.

C. H. writes: It appears to be the will of our loving Father that I should live and walk alone. Sister W. is 18 miles from me; so I have no one to speak to: but thank God for the Bible, and for the EXAMINER which gives increasing light. May it be continued till our elder Brother comes.

EMELINE WOOD, Albany, N. Y., writes: How blessed it is to feel that God is no respecter of persons, but whosoever honors him, He will honor. His words are sure, and his promises never fail. He will take care of his own cause; and when one agent fails, He raises up another. His work must go on. When I think how easy it is for the Lord to do everything, I think of poor mortals who set themselves up to tell us what we may say or do; and they seem to suppose themselves to be "lords over God's heritage," it looks awful to me. I tell them, I would be afraid the Lord would cut me off. I believe our heavenly Father will teach the meek and lowly ones wisdom, and give them understanding. If we love Him as we ought, He will manifest himself to us. I would rather take my place at Jesus feet than to feel that no one is right but my dear little self. God is our Judge, and not man. When I came out from the nominal church I resolved to take God's word for my counsel; and what I cannot understand, now, I trust will be made plain hereafter. I wish to believe and do right, and I feel that God will do just what is right and none can hinder him; so I commit my all to him. I should love to help you; but it is very hard for me to get along. I fell and got hurt, and lost four months, and work is now dull. I thank you for your kindness in sending me the EXAMINER so long: it was more than I could expect. My heart goes out to God for his blessing upon you.

REMARK BY THE EDITOR.—I know this sister's poverty; but she is rich in faith; and I value her prayers above any pecuniary aid from her, knowing she has all she can do to support herself. I shall be glad to send any others of the *Lord's* poor the EXAMINER *gratis*, if I have evidence they are truly such.

Eld. H. R. writes: O how my heart longs for the continuation and more extensive circulation of the sublime and loving truths which are found in that heaven-born and God-honoring periodical —the BIBLE EXAMINER. Not on my own account, for I feel that I am fast wasting away, but when I look around and see the multitudes that have never heard those sweet words heralded by the angelic hosts on the plains of Judea, long time ago. How sad it makes my heart as I approach one who professes to be searching for truth, and ask him to take the EXAMINER, to see him turn from it disdainfully without a look at its contents. Well, brother, be not disheartened, for, saith Jesus, "If they have hated me, they will hate you also: if they have believed my words, they will believe yours also." Go forward then in the name of the Lord, for truth will prevail.

H. writes: We think the BIBLE EXAMINER the best paper in the world. It is full of light. But "gross darkness covers the people." Sister C. rejoices with us in the light and truth that we receive from its pages; and when we meet we read over the pieces in it to each other, and we are edified and grow bolder in defence of and to recommend the truth to others.

☞ Should any person wish *this* number of the BIBLE EXAMINER sent to a friend, I will furnish and forward it on receipt of *ten* cents.

LETTERS RECEIVED TO OCTOBER 27.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Wm. H. Thorne, Wm. T. Littell, Wm. S. Williams, Wilbur A. Hart, Polly G. Pitts, J. W. Buckland, Abel Robinson, T. W. Richards, G. B. Martin, R. E. Ladd, D. D. Tanner, P. M. Preuett, D. Wells, Dr. J. K. Finley, Maxon Randall, Martha A. Hause, D. B. Cutter, Lucretia B. Lamb (for 4 new subscribers—thank you), Wm. T. Littell, Edward Perkins, Gaius Wood, B. E. Merrick, B. Gifford, N. L. Thayer, Mrs. L. R. K. Bishop, G. H. Danforth, Wm. Griswold (I trust you have received EXAMINER No. 1, Vol. 18 ere this), T. H. and A. Ford, Chauncey Cushing (2), Wm. L. Brown, Mrs. R. W. Pierce, Geo. W. Kemp, Israel Putnam, S. C. Lockwood, Z. McLester, Geo. P. Ellis, Sr., A. S. Whitney, J. Hubbard Cotton, K. S. Pettibone, Eld. J. Parry, Geo. H. Waterhouse, Ambr. Rondthaler, Hiram Brown, Dr. W. K. Everson, B. Gifford, Dr. E. C. Bascom, G. W. Stetson, H. G. Armstong, Eld. J. Blain, Joseph Lingle, Nathan Teft, S. Battey, Augusta Goodwin, Emeline Wood, Cora M. Clemence, T. Apthorpe, P. N. Nicholson, G. B. Stacy, R. T. Young, Christopher Cushing, T. W. Wright, G. H. Bundy, C. Swift (your EXAMINER was sent as heretofore, but I send again as now direct), G. W. Stetson (sent as ordered), J. A. Spafford, A. McCord, Abraham Logan (only $1 in letter), Wilson, Pierce & Co., C. C. Kimball, W. N. Rhinehart, J. H. Mills, James Field, W. H. Hanford, Clarendon Kelly, Mrs. W. W. Webster (supposed to be, but no name is signed to it), Elder T. K. Allen (thank you for myself and Bro. Spencer), Phebe W. Fuller, P. E. Newton, E. Royce, Martha A. Hause, Polly G. Pitts, Wm. P. Shockey.

PARCELS SENT TO OCT. 27.

Wm. H. Thorne, B. E. Merrick, Daniel Wells, A. K. Frick, Thos. J. Harris, Janett A. Mayo, Z. McLester, Geo. P. Ellis, Sr., John Hasty, A. S. Whitney, A. T. Rice, Austin Curtis, A. T. Rice, D. B. Salter, Paul D. Salter, Wilson, Pierce & Co., C. C. Kimball.

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All communications to me should be addressed as follows:

GEO. STORRS,
Box 4,658, New York.

Any person wishing to see me personally should call at 72 Hicks street, Brooklyn, a very short distance from Fulton Ferry. Do not think it difficult to reach my residence. Hundreds come over from New York every Sunday to hear H. W. Beecher; and I reside within "a stone's throw" of his church. "Come and see."

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☞ Volumes 16 and 17 of the BIBLE EXAMINER, are now bound together in one, in stiff covers, i. e., in boards and cloth. The price for it will be $3.50; but as they will have to be sent by Express the purchaser must pay the Express charges when he receives it. Any person sending me five *new* subscribers for Vol. 18, with $10, shall have one copy of the bound one, as herein named. Those who wish to avail themselves of the two volumes bound in one should apply soon; as I cannot supply more than about 30 copies. Volumes 16 and 17 can still be had separately in strong flexible covers at $1.50 each.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator betwcen God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, DECEMBER, 1873.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Bible Examiners—Odd Numbers.—I have several hundred copies of the Examiner, of volume 17, which I will be glad to have scattered *gratis*. Any person wishing to distribute them shall be supplied with such number as desired by paying the postage, which will be *one cent* on each two copies; or ten cents on 20 copies. These, together with a few of our tracts, will help to open many eyes. Can friends do better than to scatter a quantity of these messengers at the present time?

Something has been done by sending out numbers one and two of the *present* volume. I will continue to send either of those numbers on receipt of *ten* cents per copy, to any person you may desire to see the Magazine.

Many persons are idle, just now, through "hard times." Give them something to read that shall rouse their minds to a consideration of the glories of "the ages to come," soon to open.

It may stir them up to secure a treasure where "no *thief* approacheth," and no *robbers* of the poor will be found; but each may "sit under his vine own and fig tree, and none shall make him afraid" (Micah iv. 4).

It gives me pleasure to know, the interest in the views of this Magazine is increasing. Nearly a hundred *new* subscribers have been received since the commencement of the present volume. This is encouraging when it is considered what opposition these advanced views have had to encounter and the scarcity of money, so embarrassing to all classes. Some old subscribers have not yet paid on this volume; but there is no doubt they all intend to do so, or they would have said so before this time. Not one to whom this volume has been sent has requested a discontinuance. Some have asked *credit* till they could raise the funds to pay; which is cheerfully given, only do the best you can to make it as early as may be.

The Editor of this Magazine expects to spend Sundays the 7th and 14th of December in Philadelphia, and speak on "The Divine Character and the Government of our Race,"—the first Sunday, in what is called "*Sunny Side Hall*," 17th and Coates Sts.; and possibly both Sundays in that place. Notice will be given in the City papers.

☞ If any subscriber receives an Examiner that is *imperfect*, or if he fails to receive any number, please inform me, and the number shall be supplied.

"The Man of Sin:" A Query.—Will some one who believes the Papacy is Paul's "Man of Sin" tell me how he can be "consumed by the Spirit of Christ's mouth and *destroyed* by the brightness of His coming," as Paul says, and also be "taken" by Him and "cast *alive* into a lake of fire burning with brimstone" (Rev. xix. 20, 21); "and the remnant were *slain*" (implying the beast was not), but was really *alive:* and after a thousand years passed, subsequent to the "first resurrection," he is yet in "the lake of fire and brimstone" (Rev. xx. 10)?

Daniel L. Osborn.

Findley's Lake, N. Y.

D. J. Ellsworth, Windsor, Conn., writes: I am convinced *a great light* is breaking forth; and the Lord knows there is need enough for it. What narrow views we and all christendom have had of the government and goodness of God.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. ii. 5–6.

VOL. XVIII. NEW YORK, DECEMBER, 1878. No. 3.

"AGE TO COME," AND "AGES TO COME."

THE DIFFERENCE.

THERE is an age to come; and there are "ages to come." Some persons seem not to know the difference nor the distinction between the two theories. Those properly known as "Age to Come" believers carry their views of restitution no farther than through the next age, or millennium age: and the restitution itself only so far as to embrace, of mankind, those who are left alive of the nations after the judgments with which that age opens; and many of that faith teach that the restitution consists in restoring men and things to that state which existed befor Adam sinned: and that salvation will be placed then on the basis of obedience, the same as Adam's was; and that continued living existence is the salvation. I presume that many of those who are classed as "Age to Come" believers differ from the views thus set forth in some particulars.

As a believer in "The Ages to Come" (Eph. ii. 7), I differ from them in several particulars: *First*—In the *extent* of the restitution. (1.) It is not all completed in the millennium age; or, "Age to Come." (2.) It embraces the dead of all ages as well as those living in *that* age. (3.) The salvation is by *faith* in the Redeemer; for, "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20). But "being justified by *faith* they have peace with God through our Lord Jesus Christ:" then, by continuing obedient, they live on by having access to the tree of life. (4.) The restitution itself is not simply to the Adamic state; for that would leave them all *naked* and in the garden of Eden, having no "knowledge of good and evil," which is to suppose they never did sin and had no experience of evil. (5.) The restitution is to "be of all things, which God hath spoken by the mouth of all his holy prophets since the world (*aionos*—*ages*) began" (Acts iii. 21). The term *apokatastasis*, here translated "restitution," signifies a restoration; but implies, *for the better*; and denotes the CONSUMMATION of all things spoken by the holy prophets; a deliverance from sin and all its consequences. Thus spake Zacharias, who was "filled with the Holy Ghost," saying, "Blessed be the Lord God of Israel; for he has visited and redeemed his people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of his holy prophets, which have been since the ages (*aionos*) began: that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember His holy covenant: the oath which he sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke i. 67–75).

Such is the restitution spoken of, and which God has promised in "His holy covenant," and confirmed it by "the oath which He sware to Abraham." It differs widely from mere "*Age* to Come" theory; far more than that theory differs from the "burning of the world" theory at the coming of Christ from heaven. The restitution of Peter, in Acts iii., clearly includes the fulfilment of the promise and oath of God to Abraham: for, he explicitly adds, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall *all the kindreds* of the earth be blessed" (Acts iii. 25).

If the age to come theory of restitution—a mere setting all things and the living men back to the Adamic state—is true, then the living saints, instead of being changed to immortality, must go back to the Adamic state: and if the dead saints are raised and made undying, then restitution, as explained by a class of age to come believers, does not put all things back to the Adamic condition. Thus it is a self-evident fact that their construction of restitution is defective and untrue: and that the true idea is that of the *consummation* or completion of all things which God hath spoken by the mouth of all his holy prophets since the *ages* began. When Christ returns from heaven "the *times*" *commence* for the

completion of all those great and precious promises which God has made, till the age arrives when the word shall be fulfilled, "Behold I make all things new." . . . "And He said unto me, IT IS DONE" (Rev. xxi. 5, 6). And this is after "the rest of the dead lived again;" or after the millennium age, or "age to come."

Let us not attempt to tie up the Lord's hands to consummate His glorious scheme of human redemption to one thousand years in the future; but let us take in the "endless succession of ages" (Eph. iii. 21,—*McKnight's Trans.*)

ED.

A DIFFICULTY.

A candid friend suggests whether the promise of blessing all the families of the earth necessarily covers any more than the living when the promise is to be fulfilled; and he urges as an objection to a more extended application the case of Abraham's seed, of whom God said, they should be in bondage, in a land not theirs, four hundred years: "and afterward shall they come out with great substance" (Gen. xv. 13, 14). Now, asks my friend, "Did that promise cover any except the living ones at the end of the time specified?" and he adds, "None others came out at that time."

In reply to this difficulty: Joseph took an oath of his brethren that they should carry his *bones* up out of the land of Egypt, when God should visit them to fulfil his oath to bring them into the land which he promised to Abraham; which, at least, was expressive of his faith that the promise would be literally fulfilled to all Israel. But observe, the promise of God does not fix the exact time of His bringing them out of the land of bondage. He says, they shall be *afflicted* four hundred years; "and AFTERWARD they shall come out," etc. (Gen. xv. 13, 14.) As a matter of fact, none of them came out for thirty years after the four hundred expired. The record says, "The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Ex. xii. 40, 41); and Paul tells us, "the law was four hundred and thirty years after the covenant" made with Abraham (Gal. iii. 17). Stephen, speaking of the bondage and deliverance, says, "The nation to whom they shall be in bondage will I judge, said God: and AFTER *that* shall they come forth, and serve ME in this place" (Acts vii. 7).

Thus it is seen the time of the deliverance of Israel is not immediately at the end of the four hundred years; nor were all to be delivered at one time: the dead, of course, were not delivered at the end of the four hundred and thirty years. But are they, therefore, never to be delivered? Is God's promise to fail, that "*afterward*,"—after He had judged that nation (Egypt),—Israel should come out and serve Him in the land promised? Let it be remembered, "God is not slack concerning His promise, as some men count slackness" (2 Pet. iii. 9); but will make good His word "in due time;" for, "one day is with the Lord as a thousand years, and a thousand years as one day."

Now let us see if the dead of Israel, who died in Egypt, will not come out and serve God in the promised land. We turn to Ezekiel and look at "the valley of dry bones." What do we see? The *bones* are moving. Who do they represent? Let God answer: "These bones are the *whole house* of Israel." . . . "Prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your GRAVES, and cause you to come up out of your graves and bring you into the land of Israel: and ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD" (Ezek. xxxvii. 12–14).

Thus, the promise that after God had judged that nation (Egypt), He would bring Israel, "the whole house" thereof, out of the land of their bondage, and "they shall come forth and serve Him in this place;" in the promised land, as Stephen says. Death is not in God's way in the fulfilment of his promises; though men have magnified death as if it were a monster too strong for the Almighty to overcome, and as if it could defeat all His designs towards our race. Let us cease to regard death as a god, and remember Christ has the keys of DEATH and *hades*.

Do we err, then, in saying that God's promise to Abraham to bring his seed—his literal seed—out of Egypt, even though they have been in their GRAVES thousands of years, will be fulfilled: "Is anything too hard for God?" Has He said it, and will He not do it? The promise that the literal seed of Abraham shall come out of that bondage and "serve Him in this place"—the land of promise—is as certain as it is that Abraham shall ever possess it. Abra-

ham knew the promise to himself could not be fulfilled without a resurrection; and he as well knew that in four hundred years many of his seed would die in their bondage; and that God's promise covered their resurrection as truly as his own. The promise secured the resurrection of all who died in Egypt, and could not be fulfilled without. If God's promise failed in that respect to Abraham's seed, it might fail to Abraham himself; and where is any ground left for faith? But God is faithful who has promised, and will perform all His words, though thousands of years may intervene between the promise and its fulfilment, for, "a thousand years in His sight are but as yesterday when it is past" (Psa. xc. 4).

We are prone to forget, or to overlook the fact that promises and prophecies which seem to embrace events immediately connected, may, and sometimes do, cover an extended period, and events far apart. That the prophecies of Messiah's sufferings and reign seem to imply close connection will not be doubted: and yet the fact shows that near two thousand years have already intervened between them. So of other promises and prophetic utterances: a partial fulfilment may take place at an early period and the main portion remain to be accomplished at a much later period. If these facts were kept in view, we should not so often stumble at what some times seem impossibilities in the declarations of Scripture.

Abraham's faith was severely tried by the delay in the birth of a promised son; nor did the event occur till, according to the course of nature, it was impossible to take place at all. This delay led him to take a course, as he supposed, to have a fulfilment of the promise, and Hagar was put in the place of Sarah. Such a displacement of promises and prophecies is often made in these days in the hurry to find their fulfilment in the past; but the result is not unlike Abraham's mistake in taking Ishmael for the promised son. All such hurried applications of prophetic utterances are as futile and inappropriate as the taking of Hagar for Sarah, and Ishmael for Isaac. God's words are to be received without doubting: and whatever difficulties may seem to stand opposed, let us rest assured that God will, "in due time," see that they are only in our imagination or fears. Abraham learned this lesson after Isaac was born: for, when God called him to offer up this child of promise, he unhesitatingly obeyed, "accounting that God was able to raise him up even from the dead" (Heb. xi. 19). So, doubtless, he believed all his seed that lived or died in the four hundred years of bondage, in a land not theirs, would "*afterward*" be brought out into the promised land, and "serve God" there, as Stephen said, Acts vii., and, to my mind, such will be the fact, as Ezekiel has clearly declared by the authority of the God of Abraham, and Paul confirms the testimony when he says, "What shall the receiving them be, but life from the dead?" (Rom. xi. 15.) And again he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so ALL Israel shall be saved: as it is written, There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins;" . . . "for, as touching the election" (God's choice of them as a nation) "they are beloved for the fathers' sakes" (Abraham's, Isaac's, and Jacob's sakes; "for the gifts and calling of God are without repentance:" God does not repent, or change His mind as to what He promised to those fathers in regard to themselves and their literal seed; but all will be fulfilled "in due time."

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. xi. 33-36). ED.

"NO MAN HATH HIRED US."

CAN there be any better excuse for not having performed a work than that of having had no opportunity to do it? Jesus said, "The kingdom of heaven is *like* unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." Also he went out at the third, the sixth, the ninth, and the eleventh hours; which hours correspond with our nine and twelve o'clock A. M., and three and five P. M. The question was asked those found at the eleventh hour, the reason why they were not employed; and the answer was, "Because no man hath hired us." This answer was satisfactory. They had sought employment, but the sun was near its going down, and despair was setting in; but just then the "Husbandman appears, and accepts their excuse for standing "all the day idle" (Matt. xx. 1-16).

So is the kingdom of heaven, or of God. No man is condemned for non-improvement who has never had the means or opportunity to improve: and no man can use means till they are placed within his reach. God has provided a field and ample means to employ every soul of man; but He does not expect any man to labor therein till he is called to the work; and he has his "due time" to make that call; also, "The times and the seasons the Father hath put in his own power" (Acts i. 7.) It is not for men to determine these, any more than it is to determine when and where a man shall be born, or come into the world. It is enough for us to know that the CREATOR of all men has "Purposed in Himself, that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are in earth" (Eph. i. 9, 10).

That all have not been thus gathered, in any age or dispensation past or present, is a self-evident truth: and that God did not design that such an event should be accomplished in those ages, is, also, a self-evident truth, unless the blasphemous idea is inculcated that He is incapable of carrying out His designs. But He has said, "My word . . . shall accomplish that which I please; and it shall prosper whereto I sent it" (Isa. lv. 11).

God's "due time," then, to make known to all men the truth concerning himself and his Son, the Redeemer, "Who gave himself a ransom for all" men, has never yet come to all men. Hence, as it is "impossible for God to lie," the time or dispensation is yet in the future for that truth to be made known to the multitudes who have lived and died without that knowledge. Till that takes place, all men are but standing idle in the market-place: nothing is being accomplished except to intensify their desire for deliverance, but without the knowledge of the time or manner in which it will occur; and the apostle tells us, "The whole creation groaneth and travaileth in pain together," and "waiteth for the manifestation of the sons of God" (Rom. viii. 19, 22).

The present and the past ages or dispensations were designed only for a selection of instruments to carry on the work of regenerating the mass of the race of men; and while "the many are called" to be regenerated, (i. e., to be reconciled to God), "few are chosen" to be the instruments in accomplishing the work of "reconciling the world" to God (2 Cor. v. 19). The great mistake with many is, They suppose the reconciliation is all to take place in this life, or never be accomplished at all: which is about the same as to say, God's purpose has failed; and because men have "stood idle all the day" of life, "no man" ever will employ them in the service of God, the good "Husbandman." That may be true if they have been offered work and have refused to "go and work in the vineyard;" but it is not true of such as can say, "No man hath hired us;" their excuse is valid, and our Lord accepts it, and they receive a reward as if they had worked all the day, because the reward, in all cases is of grace. True, some who had worked all the day, and "borne the burden and heat of the day," *murmured* that grace was so abundant toward those who had stood idle so long. So it is now; some think it a dreadful idea that those who have never had an opportunity to know "the only true God and Jesus Christ," in *this* life, should have such an opportunity "in the ages to come." These murmurers seem to feel as if some wrong were done to themselves if others, hereafter, should receive *grace* from the hand of the Lord. Our answer is, These had stood all the days of this life idle because no man had hired them: and possibly some of these murmurers had the knowledge that multitudes were standing idle all the day long, but were too indolent to go themselves or to send others to call them into the vineyard. Surely, such will be justly rebuked by being told, "I will give unto these last, even as unto you. Is it not lawful for Me to do what I will with my own? Is thine eye evil, because I am good?" (verses 14, 15.)

Let us call all into the Lord's vineyard we possibly can; and be comforted with the thought that such as we cannot reach, God will, "in due time," see to it that they have an opportunity to become reconciled to Him by the manifestation of His Son unto them, with the glorious company He had brought to God; who were as much, "by nature, the children of wrath as these others: but God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins . . . made us sit together in heavenly places in Christ Jesus; that *in the ages to come* He might show" (to such as had been destitute of the knowledge) "the exceeding riches of his grace in his kindness toward us through Christ Jesus: for by *grace* are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. ii. 3–8).

God's mercy and love manifested toward those

saved in this life, when manifested to those who have been deprived of an opportunity of knowing it in this life, is to be a mighty and powerful instrumentality in "reconciling the world to Himself." Bigotry, superstition, self-worship, idolatry in all its forms, and ignorance in regard to what the truth is, will all be swept away when Christ shall "manifest the sons of God" to the sight of those who have lived and died in ignorance of God's love and mercy for a world of sinners, and they see before their eyes the wondrous work the "grace" of God has wrought on those who "were by nature children of wrath even as" themselves. How will those to whom this manifestation is made, "in the ages to come," wonder, and be subdued by a sight so glorious! How will they abhor sin and themselves in view of such a manifestation of Divine power and love! How will "a great multitude, which no man can number, of ALL nations, kindreds, and people . . . wash their robes and make them white in the blood of the Lamb" (Rev. vii. 9–14), after they shall have that exhibition of the wonders God's grace had performed "in the ages" before! Will they not say, with Paul, "The unsearchable riches of Christ?" Will they not add, with him, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus throughout the endless succession of ages" (Eph. iii. 8, 20, 21)?

Men will then understand the truth of the expressions, "To make all men see what is the fellowship of this mystery, which from the beginning of the ages hath been hid in God, who created all things by Jesus Christ . . . according to the purpose of *the ages*, which he purposed in Jesus Christ our Lord" (Eph. iii. 9–11).

Let not the name of God be any longer blasphemed by a system of theology which represents the CREATOR as bringing into being innumerable human creatures, with professions of love to them all, and as giving His only begotten Son a "ransom for all; and yet condemning the mass of them to eternal torments or death without ever having placed within their reach the the means He had been at such immense cost to provide; nor ever allowed them to know that any means had been provided for them. Such a representation of the Divine government must shock all intelligent minds in the universe, if their eyes are not incurably closed against honesty and truth. May all our eyes be opened to see the character of the "just God and Saviour" (Isa. xlv. 21) in its true light; so shall we be led to love and adore Him; and his wondrous love and mercy will lead us, if anything can do it, to yield ourselves up to His blessed service, in entire submission to His will in all things. That period will arrive "in due time;" and glory will arise, from every living being, to God and the Lamb (Rev. v. 13). Let us lift up our heads with joy in the blessed anticipation; and now heed the apostolic "exhortation," that "First of all, supplications, prayers, intercessions, and giving of *thanks*, be made for all men" (1 Tim. ii. 1); . . . for "GOD *will have all men* come to the KNOWLEDGE OF THE TRUTH." ED.

IMMORTAL-SOUL THEOLOGY:

OR, HENRY WARD BEECHER ON DEATH.

"Our habitual contemplation of death should be changed from sadness and melancholy. I know that nature will have its way, and it is not possible to break off rudely the ties of life and not suffer; but I would not have the sufferers look into the grave for those who are gone. I would to God that mothers who visit their children's graves might look up and not down. My children twinkle above me like stars. I never have once gone purposely to the place where they are laid. I never shall look in the dust for them—they rose and are with God, and my thoughts will not follow them through the ground."

So spake the Pastor of Plymouth Church, Brooklyn, N. Y., as reported. Doubtless he *imagines* he speaks truly. But truth, as to the future, needs evidence more substantial than "imagination" to sustain it. Where is Bible evidence that children, dead, are *now* "twinkling above like stars?" Can any higher evidence than fancy be found for such an assertion? Does not the intelligent mind of him who uttered the above discover a lack of symmetry in his language? Look at it: "I have never once gone purposely to the place where they are laid." Were they laid "above, with God?" and does he not go "purposely" to God daily? But he means, he does not go to their graves. But why say, "The place where they *are* laid," if they were not laid in the grave? If they were laid in the grave, they had not gone "above to twinkle like stars" when laid in the grave. "I never shall look in the dust for them," says the preacher. But one asks, Why not? He answers, "They rose and are with God." What is the evidence of that assumption? Where is it? Who said so

that some things are now unintelligible to us, or, if not unintelligible, to some extent unprofitable *only* because they belong to the distant past, and had reference mainly, if not exclusively, to the time when they were penned. Under this head may clearly be ranged the list of names in the First Book of Chronicles, and all the genealogies, whether in the Old Testament or in the New. Why need we shrink from saying that the time for verifying them is *gone by*, and that they never could have been of much practical value to any but to those who had the opportunity of comparing them with the public registers?

In like manner, the darkness which gathers around many of the prophecies is attributable solely to the fact that the time is not yet come for their full comprehension. This is as true of the Old Testament as it is of the New. *Both* contain predictions which, in all human probability, will only find their complete fulfilment under another economy, and after the resurrection.

Neither any nor all the difficulties so frequently paraded by the sceptic—although sometimes incapable, with our present lights, of satisfactory adjustment—are really of much moment; many of them are difficulties which press equally on natural religion and on the facts of life; and some of them at least supply satisfactory proof of the *honesty* of the writers, by establishing the absence of collusion. Those that are unremovable teach at least this lesson, that God's ways are not as our ways, nor his thoughts as our thoughts—that faith is but the highest reason, and that, as Pascal has beautifully observed, "the last step of reason is to know that there is an infinitude of things which surpass it."

Chapter VII.

On the Blindness of the Natural Man.

"Bread of our souls! whereon we feed;
True manna from on high!
Our guide and chart! wherein we read
Of realms beyond the sky;
Pole-star on Life's tempestuous deep!
Beacon! when doubts surround;
Compass! by which our course we keep;
Our deep-sea lead, to sound!"

Bernard Barton.

It is often said, and not always in a devout temper, that the Bible *differs* from all other books, not only by the fact of its inspiration, but—which is of still greater moment—by the circumstance that it can only be read with advantage by persons who have received *special* grace from heaven to enable them to understand it. To a man who has not this new and Divine faculty, whatever it may be, we are told all labor in relation to Scripture is vain, or, as it is usually expressed, that to such the book is *sealed*; since "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

This statement, as it is generally put, involves two things—a *truth* and an *error*. We shall endeavor to separate them.

The truth which underlies the statement, and which, be it observed, is by no means peculiar to the Bible, is this,—that *moral sympathy* is more or less essential to the full and accurate comprehension of any virtue or duty. A proud man cannot, properly speaking, *understand* the true character of humility, nor a churl the charm of liberality. They can *mis*understand these virtues easily enough, counting the one contemptible and the other folly; but they cannot, in any enlarged sense of the word, *comprehend* either till they are in a state of mind to practice them. To say, therefore, as so many do, in broad and general terms, that an unrenewed man cannot understand the Bible *because* he is unrenewed, is not only foolish, it is false; for the statement, put in any form, is only partially true, and it is almost alway grievously misunderstood. It is commonly supposed to imply a sort of *tacit* admission that such an one is very much to be pitied for his condition, and that perhaps he may not be altogether so responsible for it as is generally imagined.

The text we have quoted (1 Cor. ii. 14), which is the one always advanced in support of this supposed inability, has only to be regarded in connection with the train of reasoning of which it forms a part in order to see that the apostle has no such meaning as that attributed to him. He is not speaking of plain practical duties, such as repentance, or faith, or love to God, as if such obligations were incomprehensible to the natural man, but of deep Christian mysteries,—of "wisdom" for "the perfect;" "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory," which "eye hath not seen, nor ear heard," but which God hath "revealed" to the apostles "by His Spirit;" and it is *these things* which he says, and truly enough, "the natural man receiveth not."

But does it follow because a special spiritual condition is essential to the understanding of special spiritual mysteries, that therefore something more than belongs to man generally—

something above and beyond what is given to the world—is essential to the understanding of God's message to all mankind! *Certainly not;* and it is a delusion to imagine it.

The Bible, although bearing a special message to the believer, is not given to man as renewed, but *as a sinner.* It is indeed peculiarly addressed to "the man of God," that he may be thoroughly furnished thereby to every good work; but it has also a message to the thoughtless and ungodly. It is intended to show such an one what he needs, and to lead him, by prayer and supplication, to ask that he may obtain.

The mischief that is done by careless and unscriptural statements regarding Divine influence is incalculable, and never greater than when such views are made, as they constantly are, a ground of apology for *sinful* ignorance; as if it were the work of the Holy Spirit either to give a new *faculty* to the mind, or to furnish it with *new light*, without which its perpetual darkness is certain and irremediable. The "fruit of the Spirit," says St. Paul, "is love, joy, peace longsuffering," and such like; but where are we told that it is mental power, clearness of understanding, ability to comprehend, or, sad to say, as Dr. Chalmers has incautiously put it,—what the telescope is to the naked eye, or what reason is to an idiot?

That *love*, in its results, is as *enlightening* as it is purifying, no one will dispute; for sympathy is the great quickener of the perceptions, and purity the chief refiner of the intellect; but it is a gross perversion of these sacred truths to reverse their lesson, by making a sovereign gift of God essential to a knowledge of any duty, for the non-exercise of which man is justly held to be responsible.

Do we then, it will be said, *deny* the work of the Spirit? Assuredly we do not. We but maintain that Divine light, *so far as it is needful to the comprehension of duty, and, therefore, to the completion of responsibility*, is already given to every man according to his position—*i. e.*, according to what will finally be required of him. What other intelligible meaning can be attached to our Lord's own words, — "When He (the Comforter) is come, He will reprove (or convict) *the world* of sin, of righteousness, and of judgment"? (John xvi. 7, 8.) As well might we deny that "the Lord has risen," as affirm that the Spirit, in this sense, has not been given. Nor can we imagine in what part of Scripture a justification is to be found for the constantly recurring assertion that the Holy Spirit is given to, or withheld from the world, according to the faith or faithlessness, the earnestness or otherwise, of the intercessions of the Church.

So long as errors of this magnitude are, either directly or by implication, generally taught, it is obviously impossible that the Bible can be read as intelligently as any other book, or the most important part of every man's moral probation—the duty of seeking after truth as the supreme good, in the exercise of humility, candor, and patience—be fully acknowledged.

Chapter VIII.

On Special Light from Heaven.

The notion of a *special light* being vouchsafed to the prayerful reader of Scripture is as *destructive of the Divine Record* itself as it is of man's responsibility in rejecting it; for if God, by His Holy Spirit, communicates directly with the minds of men now, *as an Interpreter*, such communications will assuredly *control* any words given to mortals eighteen hundred years ago.

So men, who hold to this sort of Divine aid, are already beginning to reason. "Are we," it is now said—not by sceptics only, but by evangelical teachers,—"to bring down the word inspiration to a use merely narrow and technical, asserting it only of prophecy and other Scripture writings, and carefully excluding from it all participation by ourselves, in whatever sense it might be taken?" Are we to "become a class unprivileged, differing from the anointed men of Scripture and Scripture times—shut down to a kind of second-hand life, feeding on their words?" Is it to be believed that "*they* were inspired, while *we* in no sense can be? If so, there is no relief for us but in a recoil against inspiration itself, even that of the Holy Scriptures; for who will credit that men were inspired long ages ago, when now any such thing is incredible?" *

The *recoil* thus spoken of as inevitable, finds its expression in those later forms of criticism which are now issuing from our great seats of learning, according to which the inspiration of the first century is to bow before that of the nineteenth; the miraculous is to be expurgated; and if, as a necessary consequence, the Bible loses its authority, the result may be regretted, but it must be considered as inseparable from progress.

The *root* of these terrible errors, whether men will hear it or not, is the *notion* that the Holy Spirit *enlightens* the mind by other means than by the purification of the nature. This is evi-

* Dr. Horace Bushnell. "Sermons on the New Life," p. 46, American Edition.

dent from the ground taken by one of the leading writers in the "Essays and Reviews,"† who boldly asserts, not only that "inspiration is a permanent power in the Church," but that the Bible always supposes in its readers "*an illumination kindred to its own.*" In explaining what he means, he quotes, as authority, St. Basil, who speaks of the Holy Spirit "as an intellectual light, affording illumination to every *rational faculty* in the investigation of truth; the light which clears *mental perplexities*, and the secret energy through which every *organ* discharges its functions aright." In the faith of this doctrine of the indwelling Spirit in the Church, it is asserted the creeds were developed, doctrine was drawn from doctrine, liturgies were collected, and Gentile customs were adopted.

[This is not the doctrine of Scripture. The "illumination" *there* supposed is a spiritual, not an intellectual gift. It is light proceeding from love. It is moral sympathy leading to the recognition of the Divine word. "My sheep," says Christ, "*know* my voice." It is what John calls "an unction from the Holy One," by which Christians "know all things." It is the "verifying faculty" which is identified with the "anointing" believers receive from Him who abideth in them. It is, in short, *reason* enlightened and sanctified by the Holy Spirit, and thus made capable of appreciating Divine truth when it is presented to the mind.]

But what follows! Why, of course, this: that as "the Comforter at present acts within the bounds of our capacities, leaving us liable to error, and the shortcomings of our generation," so "it is in harmony with the Divine dealings to suppose that while apostles and prophets enjoyed a larger measure of illumination, they, too, were left liable to shortcomings in knowledge, or humanity *in reasoning.*" The argument culminates in the question, "What, then, is the authority of mere SCRIPTURALNESS *apart from what good men approve, and from what fair historians think credible?*" The answer implied is, Nothing at all.

Such are the consequences involved in a doctrine which is to this day cherished with the utmost tenderness by, we believe, all evangelical churches. The difference, on this point, between the Society of Friends and other Christians, is simply one *of degree.* The doctrine itself is held in common.

We lay it down then as a fixed principle, that he who would *understand* the Bible must believe first, that God, in giving it, has not withheld anything necessary for its comprehension, so far, at least, as *present duty* is concerned; secondly, that to seek to control the inspiration of prophets and apostles by any fancied inspiration of our own is a miserable delusion; and thirdly, that *as a consequence*, whether we approve or not, we must either feed on the words of men who wrote as they were moved by the Holy Ghost eighteen hundred years ago, or wither in our pride. And this not because "the apostles and Scripture writers are set between us and God to fence us away," but because the action of the Spirit of God on man, when not exercised miraculously, as at the planting of the Christian Church, and as in the case of the apostles and inspired writers of Scripture, is on the moral nature only, and *never directly* on the intellect; that the Holy Ghost enlightens, not by a process of addition, but by one of substraction; not by giving to the intellect any light or power of which it would otherwise be deprived, but *by removing moral obstacles* to the free and healthy action of the natural faculties.

The contrary view, however spiritual or consoling it may seem, destroys all tangible distinctions between inspired and uninspired communications; favors mysticism; lowers the authority of the written Word; and justifies, so far as any thing can do, *the most fanatical* interpretations of Scripture. For it is evident that if a man's understanding of Holy Writ depends on anything else than the right use of the faculties God has given him (which of course implies their non-perversion by dislike and prejudice), the Bible cannot be regarded as occupying the same position as any other book, but must be interpreted by a light which, try to explain it as we may, can never be more or less than *a personal inspiration*, in which case, as related to any written document, such personal teachings must be *supreme.*

It is both curious and instructive to observe how error changes its form without changing its nature. It would really seem as if Protestants, like Romanists, believed that A DIVINE REVELATION, without AN INFALLIBLE INTERPRETER, was no revelation at all. Dr. Whately has well shown that this "craving for infallibility, than which there is no more powerful principle in human nature,"—and of which the views we have combated in relation to the Holy Spirit are but one manifestation,—not only "*predisposes* men towards the pretensions, either of a supposed unerring church, or of those who claim or who promise immediate inspiration," but becomes by consequence, as we have seen, the parent of no small amount of infidelity. It is an error "that

† Dr. Rowland Williams, in "An Earnestly Respectful Letter to the Lord Bishop of St. David's," 1860.

falls in at once with men's *wishes* and with their *conjectures;* it presents itself to them in the guise of a *virtuous humility;* and they readily and firmly believe it, not only *without* evidence, but *against* all evidence.

Vain, however, is it to hope that by any such means we can evade our responsibility. What we really want is, that blessed indwelling of the Holy Spirit—the only influence we are authorized to seek and to pray for,—which is not intellectual, but moral; which is inseparable from candor, love of truth, and obedience generally; which manifests itself in growing sympathy with the Divine character; and which *therefore* involves clearer perceptions of, and a deeper insight into, the Divine mind and will, as exhibited in the Bible, than can be obtained in any other way. For saith the Lord himself, "If thine eye be single, thy whole body shall be full of light."

God's Blessing to Abraham.

Immutability of the Promise.

(*Continued from the last number.*)

The *promise* and the *oath*, are two immutable things, in which it is impossible for God to lie. Therefore the promise must not be changed. The terms must remain the same. And their relation to each other must continue while the promise is of force. Every part of the promise must remain unchanged until the whole shall be fulfilled. The *seed*, the *nations*, the *earth*, and the *blessing* are *in the promise*, therefore they must be *in its fulfilment*. The *seed* must bless the nations, and the nations must be blessed of the seed. The seed must remain one class, and the nations must remain another class. The seed must sustain the relation to the blessing of the nations, that the *means* do to an *end*. These relations must not be changed while the promise is of force. All the terms of the promise are *essential* to its existence.

Remove the seed, or the nations, or the earth, or the blessing and the promise is destroyed. It cannot be changed without destroying it. Nothing besides the promise will answer in its stead. If the seed should be saved in heaven, it would not fulfil this promise. If saved on earth without the nations, it would not fulfil this promise. If the seed should be saved and then appointed to any other business or purpose than to bless the nations, however good that purpose might be, it would not fulfil this promise. This promise, like every other promise, cannot be changed without destroying its value. The one ultimate thing promised is, that all the nations of the earth shall be blessed. The means by which this end will be reached is the seed of Abraham. The promise and the oath by which it was confirmed, are two *immutable* things.

The Blessing.

All the nations of the earth shall be blessed. This is the object promised in this Gospel. All else are only means to this end. The blessing: *what is it? To what extent* will the nations be blessed? We will let the Scriptures answer. "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The blessing, then, will be such as the prophets have foretold.

1. *God's Oath to Abraham.* "By myself have I sworn, that in blessing I will bless thee. . . . And thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17, 18). This promise is *unlimited*, and therefore must be taken in its broadest sense. The blessing must be complete. It must take the place of every annoyance. It must remove every curse. Instead of bad government, there must be a good government. Instead of war, the nations must learn war no more. Instead of fear and danger, the nations must dwell in safety. Instead of oppression and injustice, righteousness must prevail. Justice and judgment must be executed throughout the earth before all nations can be fully blessed. Instead of sterility of soil, the earth must yield its increase. The people must not plant and another reap; they must not build houses and others inhabit them; but they must plant vineyards and eat the fruit of them, build houses and inhabit them. Instead of the nations having no fear of God before their eyes, all the ends of the earth must fear him. Instead of so many languages which now interrupt and embarrass the intercourse of nations, there must be a pure language. Instead of a scattered few who worship the Lord, all the nations whom God has made must come and worship before him. Instead of one band worshipping one way, and another band worshipping in another way, they must all worship, speaking the same thing: they must see eye to eye. Instead of ignorance, superstition and bigotry, the knowledge of the Lord must cover the earth as the waters do the sea. And instead of irreverence, profanity and infidelity, the whole earth must be filled with the glory of the Lord. Instead of crying, there must be no more crying. Instead of tears, all tears must be wiped from all faces. Instead of sickness, there must be no more sickness. In-

stead of pain, there must be no more pain. Instead of universal death, there must be no more death. And instead of the curse everywhere and on everything, there must be no more curse. Thus it is the blessing will be *complete* in its extent.

The promise under consideration is not only unlimited in reference to its extent of blessing, but it is also unlimited in regard to perpetuity of the blessing. Therefore the blessing, great and complete as it is, must be perpetual. It must be continued as long as the sun and moon endure, throughout all generations, and throughout all ages, world without end.

Thus we have shown the extent, and the perpetuity of the blessing promised in Abraham, and confirmed to him by an oath. Surely the promise and oath of God, which was to be the hope of his people through all the future, can mean nothing less. It contains and reveals God's purpose to bless the world. It must be complete. It must be perpetual. It must provide for the necessities of the world. It is the central promise which runs through the whole Bible. Without it the Gospel is without a purpose and its means without an end.

2. *God's Oath to Moses.* "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numb. xiv. 21). What does the "glory of the Lord" mean? "All the nations whom thou hast made shall come and worship before thee and *glorify* thy name" (Psa. lxxxvi. 9). Then the oath is the same as if he had said, As truly as I live all the nations whom I have made shall come and worship before me, and glorify my name. Will not this bless all nations, as God promised to Abraham?

3. *God's Oath to David.* "I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. His throne shall endure as the sun before me" (Psa. lxxxix.) In fulfilment of this oath "Christ was raised from the dead to sit on David's throne" (Acts ii. 30). His dominion was to be "from sea to sea, and from the river to the ends of the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. . . . Yea, all kings shall fall down before him. All nations shall serve him. . . . His name shall continue so long as the sun. And men shall be blessed in him: all nations shall call him blessed. . . . And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen." (Psa. lxxii.) Will not this oath to David secure for the nations all the blessings promised to Abraham?

4. *God's Oath to Isaiah.* "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else. I have *sworn* by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear" (Isa. xlv. 22, 23). Now when every knee shall bow, and every tongue shall confess that Jesus is Lord to the glory of God the Father (as this oath reads in Phil. ii. 11), will not this oath to Isaiah secure for the nations all the blessings promised to Abraham? And when "he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks, and when nation shall not lift up sword against nation, neither shall they learn war any more:" I say, when this promise shall be fulfilled, will not the nations be blessed as God promised to Abraham?

5. *Description of the Kingdom by Daniel.* "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44). The object for which this kingdom is to be set up, is more particularly described in the 7th chapter of Daniel. "To one like the Son of man, who came with the clouds of heaven, there was given dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away. And his Kingdom that which shall not be destroyed." In verses 18, 22, 27, the same Kingdom is given to the saints. On these descriptions of the Kingdom I will remark:

First, The Kingdom which God has promised to set up, is to be a universal kingdom. Its jurisdiction is to be over all dominions, and people, and nations, and languages under the whole heaven. It is to take the place of all the kingdoms of the world, and consume them. It is never to be destroyed, or be left to other people, or to pass away. It is to stand forever.

Second, This Kingdom is to be given to one like the Son of man, who came with the clouds of heaven, and to the saints.

Third, The *object* for which God is to set up this universal kingdom, which is not to pass away. The *object* for which he will give it to one like the Son of man, and to the saints: I say, the object for which this will be done, is that all *dominions*, and *people*, and *nations*, and *languages*

under the whole heaven might serve and obey him.

This Kingdom is the kingdom to which the Gospel refers, and shows to what extent all *people*, *nations*, and *languages* will be blessed. This kingdom shall not pass away. Can the *Rulers*, or the *subjects*, or the *territory*, or the *blessings* of this kingdom *pass away?* Can they be changed, so that the Rulers will not be the seed of Abraham, or that the subjects will not be all the nations of the earth, or that the territory will not be the earth, or that the blessing will not be the administration of this government? If not, then this kingdom answers completely to the promise made to Abraham.

6. *The New Testament.* "And Jesus went about all Galilee preaching the Gospel of the Kingdom" (Matt. iv. 23). When Christ began to preach, he did not preach a *new* Gospel, or a *new* Kingdom, but he preached the Gospel of the Kingdom of which the prophets had spoken. The Kingdom of God which is to be set up over all dominions, people, nations, and languages under the whole heavens, and which is to stand forever. Therefore he preached the Gospel of the Kingdom which will bless all nations, as God promised to Abraham.

"Thy Kingdom come, thy will be done in earth as it is in heaven" (Matt. vi. 10), In this prayer we are taught that God's Kingdom will come, that his will will be done in earth as it is heaven. This condition of the world is the final object of the Gospel. When this end is reached all nations will be blessed.

"For he must reign till he has put all enemies under his feet" (1 Cor. xv. 25). When all things shall be subdued unto him, then all nations will be blessed as God promised Abraham.

"For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. v. 9, 10). Thus those that have been redeemed by the blood of Christ, out from all nations, will be made kings and priests unto God, and they will reign on the earth; they will have power over the nations; they will judge the world. When the nations are brought under such a *Rulership*, will they not be blessed as God promised to Abraham?

"Saying, the kingdoms of this world have become the Kingdom of our Lord and of his Christ, and he shall reign for ever and ever." When Christ who was found worthy to be raised from the dead to sit on the throne of his father David, and who was to have dominion from sea to sea, and from the river unto the ends of the earth, and who was to rule in righteousness. I say, when he shall reign over the kingdoms of this world for ever and ever, will not the nations be blessed as God promised to Abraham?

"Who shall not fear thee O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest" (Rev. xv. 3, 4). When God's judgments are so made manifest in the earth that all nations shall come and worship before him and glorify his name, surely the nations will be blessed as God swore to Abraham.

"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring the glory and honor of the nations into it" (Rev. xxi. 24–26). "And there shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants (the saints) shall serve him, and they shall reign for ever and ever" (Rev. xxii. 3–5).

Bless the Lord. The nations are saved in fulfilment of God's promise and oath. They are completely blessed. There is no annoyance left —all the things spoken by the prophets have been restored. The completeness of the blessing has been reached. Its perpetuity only remains to be accomplished by the unspent force of the promise made to Abraham. Glorious and exhaustless promise!

Thus, the Scriptures set forth the *object* which God has in the Gospel. Thus we have traced the *blessing* promised to the nations through the whole Bible to its consummation in the redeemed and uncursed world. The Bible is perfectly one on this subject, therefore Christians should be.

(*To be Continued.*)

Human Redemption.—No. 3.

Sin, from the Christian Standpoint.

Before proceeding further with our task, it seems desirable, if not necessary, to state most distinctly that the inquiry is commenced under the deepest conviction—held, indeed, to be indisputable—that every individual of that great aggregate, which we call the race, has within him a spirit capable either of happiness or misery in that world to which all souls are tending; and that its possessor, whether heathen or Christian, is justly responsible to the God who made him, both for the beliefs and for the conduct that have *here* tended to fashion the character of that soul and to make it what it is.

Such is undeniably the teaching of the Bible. It becomes us therefore, first of all, to direct our

attention to what is revealed there regarding sin, and concerning the state of mind, so to speak, with which God is said to contemplate it.

"SIN is the transgression of the law" (1 John iii. 4). "All unrighteousness is sin" (1 John v. 17). It is so because the law is a *righteous* law, "holy, just, and good" (Rom. vii. 12). It is so because the law is emphatically a law of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 35-40). And yet so infatuated is man in his disobedience, that wrong-doing is at once his habit and his joy.

The Saviour came to put an end to this state of things; and though, to human eye, He seemed to pass away without accomplishing His purpose, it was not really so. For among the latest words that he uttered to his sorrowing disciples before he left them, were these: "When he (the Comforter) is come, he will reprove (or convict, *margin,*) the world of sin, and of righteousness, and of judgment: of sin, *because* (or rather, *since* or *seeing—oti*) they believe not on me; of righteousness, *since* I go to my Father, and ye see me no more; of judgment, *since* the prince (or ruler—*o archon*) of this world is (has been—*kekritai*) judged" (John vii. 7-11).

To understand this saying of our Redeemer's aright, it is necessary to bear in mind that it was uttered to the disciples *for their consolation*, —to impress them with the conviction that it was better *for them*, and therefore for the cause they all had at heart, that he should go away.

They, naturally enough, had imagined otherwise. If He leave us, they might well say, *who* is to show mankind their sinfulness? for who but He can unmask the heart of man? *Who* is to set forth *real* worth, since He alone can infallibly distinguish it from innumerable counterfeits? *Who* is to awaken men to a sense of their responsibilities, and to bring before them the certainty of a judgment to come, when He has departed in whom all judgment vests?

The answer of the Master to these natural disquietudes is simply this,—*I* go, in order that the objects you desire may be accomplished. *He* cometh who will achieve the victory. "I beheld Satan as lightning fall from heaven" (Lk. x. 17, 18). "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (Matt. xii. 29.) Heard ye not the voice from heaven, which "came not because of me, but for your sakes? Now is the judgment of this world: now shall the prince of this world be cast out" (John xii. 30, 31).

Such were the words of the Saviour. Yet how imperfectly have they been received! Is not Satan, it is urged, *still* the prince of the power of the air, ruling as despotically as ever in the hearts of the disobedient? (Eph. ii. 2.) What evidence have we that either his power or his malignity is diminished? Is it not plain that the reproof spoken of is simply *judicial*?—that the Spirit convinces the world of sin, of righteousness, and of judgment, only that He may thereby the more strikingly manifest the hardness and impenitence of the human heart? Is it not but too clear that the only result is greater condemnation?—aggravated ruin?

I reply, if it were so, it is difficult to see how the disciples could have received *comfort* from the intelligence; since it would, in that case, have merely confirmed all their fears, by announcing the hopeless ruin of mankind. If this be all, they might well have said, *Where* is the "glad tidings" that were to be to "all people?" —where the *remedial* character of the dispensation of mercy? No! words must change their meaning, and the heart of the Saviour change too, before tidings so dismal can be called consolation, or such a result be entitled a victory over satan.

Let us accept, then, the standpoint Christ has given us, as that from which a Christian man should now look upon a sinful world and its wicked ruler. The usurper is *dethroned;* the world is not *abandoned* to its iniquity; the advent of the Redeemer has changed all the relations of sin and humanity.

At first sight this may not appear to be very obvious; for truly enough iniquity still abounds, and man too often seems to be as much as ever under the power of evil.

Admitting, as every Christian must, the broad distinctions which, in the eye of God at least, separate the Church from the world, the regenerate, the "new creature in Christ Jesus" from the man "dead in trespasses and sins," it is impossible to deny the fact, that, *outside* the Church —extend the term Church as we may, —among persons whom it would be folly to speak of as converted, to whom no one, with even the appearance of propriety, could apply such terms as "holy brethren, partakers of the heavenly calling," there *does* exist an amount of virtue, goodness, reverence, awe, trust in and recognition of Christ as a Saviour, which cannot *scripturally* be accounted for on any supposition save that of a work of the Spirit.

I am quite aware that some persons will be startled by this assertion. Nevertheless, it may fearlessly be said—whatever theological difficul-

ties may seem to be created thereby,—that men *do* thus feel, and that, in a country like our own where the light of Christianity is so widely diffused, it is no uncommon thing to find men whom it is impossible to regard as "regenerate," exhibiting in their daily life many of the virtues which are recognized in Scripture as "fruits of the Spirit," although too often in sad combination with much more that is as obviously worldly and sensual.

Let us not tremble or be timid in making such an admission. The great *facts* of the world never really contradict the great *truths* of Scripture. If they ever *seem* to do so in any particular, it is time for us to re-examine our views, in order to see whether we have not either misapprehended the supposed fact, or mistaken Scripture in relation to the point in question.

The excellence of which I speak must have *a root*. It either springs out of unrenewed human nature, and is apart altogether from grace,—which is inconsistent with the teachings of the Gospel respecting man's fallen condition; or it is inspired by Satan,—which is to make Beelzebub divided against him; or it is the work of that blessed Spirit from whom "proceedeth every good and perfect gift." Hesitation, in such a case, seems treason to God and goodness. But if it is his work, it has *an object*, and will have a *completion*.

Now that which is true of *individuals* in favored Christian communities is, *in degree*, true also of mankind at large. A consciousness of sin, and feelings of sadness arising therefrom; the recognition of a righteousness extending far beyond mere conventional morality; and thoughts of a judgment to come, already flinging its shadows before, now pervade every nation, and, more or less, find a home in every heart. Superstition may overlay, or philosophy try to undermine these convictions,—the world may laugh, or pleasure administer its opiate,—but there they are still; in silence and in sorrow ever rising up to witness against the transgressor, making many a Felix tremble, and many an Agrippa to exclaim, half in terror and half in scorn, "Wouldest thou persuade *me* to become a Christian?"

Few, probably, now love evil *for its own sake*. Perhaps it is not too much to say that within almost every man, if he could but be withdrawn from the influences of the flesh, from the passions and their objects, there is *something*,—a kind of better self,—which acknowledges the supremacy of right. The history of the civilized world, since the days of the apostles,—its moral life, its manners, its laws and institutions, form one grand and continuous illustration of the Spirit's influence as exercised in society at large. "It has made Christ the recognized Lord of every people eminent either for knowledge or power."

Are we, then, to conclude that all this is in vain and for nought?—aimless and objectless, unless it be to aggravate guilt and to deepen condemnation? We *must* do so if we set out with the persuasion, utterly incapable, however, of being sustained by any comprehensive view of Scripture, and deriving all its plausibility from the isolation and exaggeration of particular texts that *because* Christ has a redeemed Church, "chosen from the foundation of the world," *therefore* none else can be benefited by the redemption He has wrought; that *because* "he that believeth shall be saved, and he that believeth not shall be condemned," *therefore* they that have never heard, and they that have heard amiss, shall be all alike involved in one common, widespread, and everlasting ruin; that *because* he that is in Christ is a "new creature," *therefore* all who do not become new creatures here are for ever shut out from hope, denied mercy, and finally abandoned to Satan and his angels.

Such are the conclusions to which we are forced; not, indeed, by any statement of Scripture, for then it would become us simply to bow before the awful mystery; but, as I have before said, by the isolation and exaggeration of particular texts, or by that inexorable logic which has for ages usurped dominion over thought, and trampled at once on the heart of man and the character of God.

We do not question our Lord's own words,—"No man can come to me, except the Father, which hath sent me, draw [i. e., *attract*] him" (John vi. 44); but if any man found thereon the assertion that the sinner has no ability to seek his Redeemer, and so lead others to infer further, that men cannot be justly condemned for neglecting such a duty, we feel no scruple whatever in declaring both conclusions to be erroneous.

We know that by a similar process, and by a logic apparently as faultless, nothing is easier than to demonstrate that man, as a creature governed by motives and influenced by circumstances, *cannot* be responsible either for his opinions or his conduct. But when the process is complete, and the demonstration perfect, we feel assured that the result cannot be trustworthy. It is not that we dispute the great dialectical maxim that logical inferences must be true, if legitimately deduced from what is true; but we deny the *legitimacy* of the deduction: and we do this, not because we can point out the flaw which invalidates the reasoning, but because the whole subject is beyond the reach of the human

faculty; because truth never violates the moral instincts of the heart, which conclusions such as these certainly do; because, as Archer Butler somewhere beautifully remarks, "our liability to error is extreme, when we become immersed in the holy obscurity—the cloud on the mercy seat—of the Divine mysteries;" because it becomes us to remember that the conditions of human thought do not, on sacred subjects, admit of our apprehending the length and breadth of the questions involved in the decision.

Mysteries abound on every side. That one man should be born in a savage, and another in a civilized community; that one should inherit health and competence, and every mercy that a loving God can give, and another be born to sickness and poverty, to ignorance and evil example; that children should suffer for their parents' sins, and vice entail misery on the innocent; these, and many other things, are to us unquestionably mysterious and perplexing: but they are difficulties which may be met by the remembrance that "things are not as they seem;" that He who, like the "potter," fashions all, has, and ought to have, power over the clay, to make one vessel to honor and another to dishonor; that happiness and misery are much more equally divided than we sometimes imagine; that mankind are not isolated individuals, but a race; that this world was only preparatory to another; that human probation is as diversified as the human countenance; and that all things, under the control of infinite and everlasting love, are working together for the glory of God, and the best interests of the creature: but darkness and blackness, and infinite despair, is the only and inevitable result of theories which contemplate, as irreversible facts, the endless wickedness and everlasting misery of the myriads who now live, or have in times past lived, on the face of the earth.

Happily these theories are only human. Not such is the teaching of Scripture. *There* all things ripen in their times,—the wicked for destruction, the righteous for glory, the world for judgment. Truth is, indeed, there seen imparted to one, and withheld from another; but love rules over all. *Some*, to whom neither conversion nor healing can suitably be conveyed by the Lord while on earth, are spoken to "in parables;" while to others, who can both "hear and understand," it is "given to know the mysteries of the kingdom." Over the first the Saviour mourns tenderly, for they are as "sheep without a shepherd;" the last He has continually to rebuke for the hardness of their hearts; but in relation to the lot of both it may be said with equal certainty, "mercy and truth meet together, righteousness and peace embrace each other."

Christ's Return from Heaven.

Christ's return from heaven in royal majesty, sovereign power and Divine glory, is not a temporary visit. *He comes to remain.* He comes, as the rightful heir to David's throne, to establish his kingdom "under the whole heavens." He comes as the Divinely-ordained ruler of this earth, to "put down all rule, and all authority," and thus extend his dominion "to the ends of the earth."

But while He will be hailed with joy by His chosen people, His return will meet with opposition from the world. "The kings of the earth" will "set themselves" against His authority, and "the rulers take counsel together" to extirpate his kingdom, and attempt to triumph again as they did in Gethsemane; but all in vain. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Man once triumphed over God's Anointed; but He is the Conqueror now.

Angels, methinks, must have wept when they witnessed the agonies of Calvary; heaven must have felt the gloom that shrouded the sorrowful scenes of Gethsemane. But when God shall set his King upon "the holy hill of Zion," the heavenly welkin of joy will announce the dawn of another age—a day of triumph. When the earth shall quake and the mountains tremble in acknowledgement of His sovereignty, as He sets his feet upon the Mount of Olives, this dispensation will have ended,—"the times of the Gentiles" will have expired,—"the times of restitution" have fully commenced,—Jerusalem be released from her long trodden-down state,—and the blindness which has so long veiled Israel's eyes, be mercifully removed, and they shall look upon Him and "mourn for him" with the bitterness and anguish of one who mourneth for his only son.

Oh, what love God hath for his chosen people who now appear to be cast off! "In that day shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1). In that day shall "the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the waters of life freely" (Rev. xxii. 17).

Surely, the contemplation of these things which are just before us, should inspire all to diligent,

prayerful watchfulness, for the rising of the Morning Star.

WILLIAM H. SPENCER.

Rochester, N. Y.

THE HEART OF CHRIST.

Heart of Christ, O cup most golden!
Taking of thy cordial blest,
Soon the sorrowful art folden
In a gentle, healthful rest;
Thou anxieties are easing,
Pains implacable appeasing;
Grief is comforted by love;
Oh, what wine is there like love!

Heart of Christ, O cup most golden!
Brimming with salvation's wine,
Million souls have been beholden
Unto thee for life divine.
Thou art full of blood the purest,
Love the tenderest and surest;
Blood is life, and life is love;
Oh, what wine is there like love!

Heart of Christ, O cup most golden!
Out of thee the martyrs drank,
Who for truth in cities olden
Spake, nor from the torture shrank:
Saved they were from traitor's meanness,
Filled with joys of holy keenness:
Strong are those that drink of love;
Oh, what wine is there like love!

Heart of Christ, O cup most golden!
Liberty from thee we win;
We who drink, no more are holden
By the shameful cords of sin!
Pledge of mercy's sure forgiving,
Powers for a holy living—
These, thou cup of love, are thine:
Love, thou art the mightiest wine!

Heart of Christ, O cup most golden!
To remotest place and time
Thou our labors wilt embolden,
Unpresuming but sublime;
Hearts are firm, though nerves be shaken,
When from thee new life is taken;
Truth recruits itself by love;
Oh, what wine is there like love!

—*Thomas T. Lynch.*

IT is a grand thing to feel that Christ's fidelity is pledged to his saints. He will keep them: asleep or awake they are his.

"LITERATURE AND DOGMA"

SECOND PAPER.

WE have already noticed the general characteristics of this volume, and particularly its judgments of the Hebrew Scriptures, when estimated as literature, by means of criticism as applied by Mr. Arnold, the hierophant and interpreter of the *Zeit Geist*.

Were it our sole or chief design to expose some of the shortcomings and inconsistencies of this volume, we should not need to return to it again. But this essay is more than a caprice or extravaganza of Mr. Arnold or any individual writer. It is significant and representative of a class of opinions and principles which are enforced by the spirit of the times, and which are likely to gain extensive currency, and, as we think, to constitute one of the most formidable of the anti-christs of the present, and perhaps of the next generation. It also contains the germs of many important truths; which truths, by excess and perversion, are likely to give countenance and excess to extravagance and error. There are truths that are overlooked by many interpreters, and consequently give currency and plausibility to the extravagant uses to which they are applied.

But before we reach this part of our discussion we must notice how Mr. Arnold disposes of the New Testament when considered as literature, *i. e.*, how he interprets Christ and Christianity by the solvent of criticism. It is not easy to state his view in a few brief propositions. We are not absolutely certain that he would know how to state them himself. Nevertheless, we will attempt thus briefly to express them.

We need not ask, we ought not to ask, says Mr. Arnold, who Jesus was, nor whether he was human or divine, natural or supernatural. Questions of this sort are as of little consequence as the inquiry whether "*the Eternal*," "*the not ourselves*," is or is not a person. As in respect to the last, all that we need to notice is that the not ourselves makes for righteousness. So in respect to Jesus. All with which we have any special concern is the improvement which he wrought in the conception which the Hebrews attained in respect to righteousness. Such questions might be somewhat interesting as matters of speculation, but inasmuch as speculation, as compared with conduct, is as *one* to *six*, we may dismiss them as of no serious moment. Jesus improved upon the Hebrew conception of righteousness in that he gave it inwardness, that is, carried it more entirely and thoroughly into the

heart, in that he warmed and fired it with love, and thus made out of what was in danger of being a rigid, an external and a self-righteous morality, a plastic, an inward, and a self-sacrificing religion. Jesus also found a doctrine of the Messiah in the Old Testament, which doctrine was the natural outgrowth and product of the *Aberglaube*, or the self-conceited ideas of the Jews that their nation was the favored people of God, and was appointed to a special destiny. The Messiah, in their view, was to be the chosen deliverer and the triumphant king of this favored people. Jesus found also mention made of another servant of God, spiritual, suffering, and self-sacrificing, delivered unto death and triumphant by sacrifice—whose kingdom was not to be of this world. No Jew could or did unite these conceptions in one person. Indeed, it is inconceivable that they should have been true of one person, could be logically united even in our ideal personality, inasmuch as the first class of characteristics was the offspring of obvious superstition, and had no root of truth in themselves.

But Jesus, finding this superstititious expectation concerning the temporal Messiah, and this spiritual idealistic servant of God, had the genius to connect the two by giving honor to the last, and by claiming that he fulfilled its characteristics, did, in the true and universal sense, deserve to be accepted as the true Messiah—the rightful king of the spiritual Israel. It is uncritical to suppose there were any proper prophecies of either the one or the other Messiah, much less of one Messiah as uniting in the single person the incompatible characteristics of the two. Indeed, every one of the alleged predictions of any Messiah whatever turn out to be no predictions at all.

The question, however, will return, leaving aside all questions about the Messiah of the Old Testament. What did Jesus say of himself, whom did he claim that he was? This question is nowhere stated very distinctly, and is never fairly answered by Arnold. He seems rather to avoid stating or answering it squarely, and in this seems singularly unjust to the demands of the subject and of the *Zeit Geist*. This last, if it asks any one question for which it insists upon an answer, persistently asks of all the critics, "What think ye of Christ? Whose Son is He? Once or twice Arnold finds himself so caught by this question that he is forced to answer it, and answers it thus: It is quite certain that Jesus called himself the Son of man; it is very doubtful whether he calls himself the Son of God; or if he did, that he attached to the appellation any high significance. But neither the question nor the answer has any special importance. They are subjects of speculative curiosity, merely, and have little relation to character and conduct. Besides, if we concern ourselves with such matters, we find that the means for answering such inquiries are scanty and untrustworthy. The records of what Jesus said of himself, to a very large extent, give us not his own sayings, but his own sayings in the words, and after the conceptions of his reporters, who, if they were altogether honest, judged of and reported every saying in their own conceptions and their own language, and both were full of after-thoughts and *Aberglaube*. When we have strained out all admixtures of their superstition and their metaphysics, the sayings that we are sure of are those which relate to Christ's *method* and Christ's *secret*. By Christ's *method* we attain to his type of righteousness. This is the *metanoia*, or the return to a right inward disposition of heart. *The secret* of Christ is the happiness or peace which comes from this *metanoia*. The method and the secret, taken separately, each lead to a one-sided perversion. The union of both gives sweet reasonableness, which is the glory of Christianity.

It is true that in order to accomplish and perfect this sweet reasonableness Christ lays great stress on the duty of coming to himself, but this means only that he called man to himself as the one being who himself exemplified humbleness, meekness, and self-sacrifice, but otherwise had no special pre-eminence of person or authority.

As to the records of what Christ did, they are of little importance. This much is certain, that Christ never performed a so-called miracle. Faith in miracles is slowly but surely passing away, because, under the progress and power of the *Zeit Geist*, men are seeing more and more clearly how faith in miracles, in certain credulous and excited generations, is always certain to arise. As to the resurrection, and the disciples' belief of it, it is obvious that there was an afterthought, nothing being more natural than that the believers in such a prophet as he should, in such an age, refuse to believe that he was dead, and then should believe that he was seen after death, and subsequently seen to ascend to heaven. The doctrine of any sacrifice of the Son of God is simply the truth that the servant of God always conquers by dying; the doctrine of *redemption* by his death is, that, by enduring to the end he established all his followers in their allegiance to good. The doctrine of resurrection is that Christ's death makes an epoch of victory for his cause.

This being, according to Arnold, the "sincere

milk of the word" when carefully separated by criticism, this being "the simplicity of the doctrine of Christ" as distinguished from the *Aberglaube* which was foisted upon it, he proceeds to explain how what is called Christian doctrine was superadded. This is accounted for by a second invasion of the old *Aberglaube*, similar to that which had corrupted the pure doctrine of the New Testament literature. But the second superstition is more complicated and serious than the first, for it was built upon it and grew out of it. The new superstition took the old superstition of a reigning and judging temporal Messiah and attached it to the person of Jesus, and forthwith proceeds the doctrine of Christ's second coming, and the other manifold forms of church dogmas, both Catholic and Protestant.

Our statement of Arnold's theory of Christianity is very curt and bare, and is singularly contrasted with the enlarged and brilliant expansion which is spread over the plausible pages of this essay. But it is not unjust to his opinions, nor to the arguments by which he would defend them.

The author claims that this interpretation of the New Testament literature is justified and enforced by criticism. To us it seems to be eminently uncritical, and for the following reasons. First of all, Arnold differs from every eminent historical critic and student of the New Testament, in seeming to be utterly unconscious of the nature of the problem which he attempts to solve. Strauss, Baur, and even Renan neither ignore nor deny that if the ordinary supernatural interpretation of the claims of Christ for himself, and of the history of Christ by his disciples, is to be set aside there rests a grave obligation upon some one to show how these claims were ever made by Christ or put into his mouth by others—i. e., how the record of his resurrection was ever written or believed. To answer these questions, they contrive elaborate theories, which they attempt to justify by a careful and detailed study of the history and chronology of the Gospels and epistles. The solutions which they give are expanded into volumes. All such inquiries, and the duty to make and answer them, are discussed by Arnold in a flippant sentence. They go through the New Testament, verse by verse, and slowly scrutinize and compare the meaning of word and phrase. Arnold quotes here and there a passage, extemporizes here and there a violent and false translation, and forthwith announces that his theory is sustained. Because, forsooth, he emphasizes the subjective meaning of a few of the teachings of our Lord, he leaps to the conclusion that all else which he says is of no significance. To one who is moderately familiar with what is called the higher criticism of the New Testament, it is most obvious that Mr. Arnold is not even moderately acquainted with it. A critic who refers to the conversation with the woman taken in adultery as decisive of a mixture of afterthoughts with the actual sayings of our Lord, in entire innocence of the notorious fact that the whole record is rejected as not genuine by many textual critics, can hardly deserve confidence as having attained to that criticism which results from reading the best books on a subject. A writer who makes so much of the spuriousness of the text, or the heavenly witnesses, deserves no very advanced degree among New Testament interpreters. A writer who disposes of the prophetic Messiah of the Old Testament and the interpreted Messiah of the New, after a hasty and unreflective reading of Antony Collins, is not, in the best sense of the word, an accomplished critic, and can scarcely deserve to be called a conscientious critic. The son of Dr. Arnold of Rugby might have found, in a pregnant sentence recorded in the diary or letters of his father's memoir, the answer to pages of flippant positiveness about the Messanic question. The sentence relates to the difference between the oriental and the occidental minds in respect to what is called the logical faculty. It is most pertinent to the very question which is the theme of the essay of the son—viz., How should both Old and New Testament be interpreted as literature? But Arnold the son seems not to have remembered at all.

We have read this essay with no little care. We are not unaware of the difficulties which attend some of the topics of which it treats. Whatever merit of thought or diction it possesses, it labors under this most serious defect—that, pretending to treat the Scriptures as literature, in order to emancipate them from dogma, it is itself one of the most eminent examples of capricious and superficial dogmatism that modern literature can furnish; and that, assuming to be both the champion of the application of criticism as the mellowed product of reading the best books on any and all subjects, it is itself one of the most distinguished examples of the attempt by an unqualified critic to judge of a literature which he has not decently mastered in either text or comments. It will be no credit to the *Zeit Geist* of English-speaking readers if they accept such a critic as its chosen interpreter, and expounder of the best books in its best literature. There is much that is good, or rather

which might have been good in this volume, if it had been turned to a better use. N. P.

Yale College.

The "Little Horn."

What is it? It is a king (see Daniel vii. 24). "And the ten horns of this kingdom are ten *kings*, which shall arise; and another (king) shall arise." What does he do? He subdues three kings. He is the eleventh king on the head of the fourth beast, also the eleventh horn, for he shall do the same work of the king (see verse 9) . . . . three of the first horns were plucked up by the roots.

Then, is it not plain Daniel's little horn is a king, one king and no more? What does he do? Makes war on the saints (see verse 21). When does it end? When the saints possess the kingdom (see verse 22). The 21st reads, "I beheld, and the same horn made war with the saints and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High, and the time came the saints possessed the kingdom. How long does the war last after it begins? (and do not forget it ends when the saints possess the kingdom; see verse 25). And they (the saints) shall be given into his hand (power) until a time, times, and the dividing of time." How many days is this? (See Rev. xii. 6). "And the woman fled into the wilderness . . . that they should feed her there a thousand two hundred and three-score days." This same time, in verse 14, is called a time, and times, and half a time: so we see the saints are given into the hand of this king 1290 days. Three years and a half, and thirty over as its dividing of time; thirty days to each month. Not 1280 years. O no. I only need to show the great error of the year-day theory, here, by asking, can this king live 1290 years? I cannot say this little horn, who is explained to be a king, will not live 1290 years; but this I do say, we need not look for Christ's second coming this year, nor till 1260 has passed, if this is so. For we believe the revelation of this king is still in the future; if not, we think it would have been recorded by some historian. I ask, right here, are the saints in the hand (or power) of a king now? If not, this king with his power is in the future. For when he begins the war on the saints it does not end till the saints possess the kingdom. But, I believe, we are told, This little horn is the Papacy, and is in the past. If so, the saints possess the kingdom. It takes some men to tell what the Almighty means, and others to tell what He says. Who takes away his (the little horn's) dominion? (See Dan. vii. 26). "They (the saints) shall take away his dominion to consume and to destroy it unto the end." They cannot do this until his power fails to keep them in his hand; and as this takes place whenever the saints possess the kingdom, his dominion, by them, is taken away after they possess it. (See Rev. xix. 14 to end of chapter; and in Dan. viii. 25)—"He shall stand up against the Prince of princes" (Christ, King's son of king's son), "and he shall be broken without hands." In this chapter the little horn is seen, (see verse 9.) What is he said to do? (Verse 11.) By him the daily sacrifice was taken away. When this is done, how far are we from the cleansing of the sanctuary? (or the time when the saints possess the kingdom, for, I think when this is done they will possess it) "1290 days;" not years; for this king lives that time and more. At the time the daily sacrifice is taken away and the abomination that maketh desolate (margin, astonisheth) is set up, (see chapter xi. 31.) "Arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And Daniel says, from that time there shall be 1290 days. (See chapter 12, verse 11.) If we read carefully from verse 31, chapter xi., to verse 3, chapter xii., we shall see that he who does what is said to be done in chapter x. 31 (who, we believe is the little horn, a king) lives to the resurrection. Now, if these 1290 days mean years, then some one is to see an old man; not only 1290 years old, but 2300, as he pollutes the sanctuary 1010 days before it is removed; this added to 1290 makes 2300.

The 2300 days, not years, commence when the sanctuary is polluted (see Daniel viii. 13.) How long the vision concerning the daily sacrifice (or commencing with the daily sacrifice)? So, we see, the 2300 do not measure the whole vision (as some try to make us believe), but begin with the sacrifice and end with the cleansing of the sanctuary, (or the time the saints possess the kingdom). Christ says (Matt. xxiv. 15), When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, etc. The first time Daniel uses the word "abomination" is in chapter x. 31. "They shall place the abomination that maketh desolate." When this takes place, how long to the end of the age? (See Dan. xii. 11): "There shall be 1290 days," not years; "for a king or a man lives the time and more. Christ says when this abomination stands in *the* holy place. Has there been any holy place since the year 70? If

not, then there must be one built; and as it was in Jerusalem, called "the holy place," it must be built there, a house or a part of a house, before it can stand in it. When John the Revelator wrote in the year about 96, twenty-six years after Jerusalem was destroyed, he was given a rod to measure the temple, and says (Rev. xi. 2), "But the court, which is without the temple, leave out. . . . And the holy city shall they (the Gentiles) tread under foot forty and two months.' This time in the third verse is 1260 days; 1290 shortened to 1260 for the elect's sake. Then, if there is no holy city now, one is to be built in which will be the holy place; for there must be one for the abomination to stand in.

If these things are so, then the abomination Christ refers to is in the future, and the great tribulation spoken of in verse 21 and 22; also, the darkening of the sun and the moon, and the falling of the stars. (See verses 29, 30.)

John the Revelator, I think, was shown this tribulation in Rev. vi. 10, 11, where he sees the souls under the altar, and hears them cry, and it was said unto them, that they should rest for a little season until their brethren, that should be killed as they were, should be fulfilled. Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and (or, for) the powers of heaven shall be shaken. I understand the shaking causes the darkening of the sun, and moon, and falling of the stars: 1290 days from the beginning of the tribulation, when the abomination is set up in the holy place to the time the saints possess the kingdom; 1260 to the darkening of the sun, etc. Now Christ comes in this 30 days, raises the sleeping saints, changes the living ones, and gives them possession of the kingdom; so the day or hour of His coming will not be known, but the month. The other 45 days to make the 1335 are beyond this age, and at their end Daniel and others, it is likely, will stand in their lot, or receive their rulership in the kingdom.

DANIEL L. OSBORN.

Findley's Lake, N. Y.

THOUGHTS ON THE CREATION.

"Known unto God are all his works from the beginning of the world" (Acts xv. 18). "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 9, 10).

If God knew from the beginning all his works: and can declare the end from the beginning; then He knew that all things would be just as they have been. So when He made Adam He knew just what the consequences would be by such a creation. He knew, also, just what step Eve would take when He created her: for, "He saw the end from the beginning." God, in in creating the first man, Adam, did it upon a natural principle: He purposed in himself to create the second Adam upon a spiritual principle. As God created a bride for the first man; so will he create a bride for the second man. The first man is natural, and from the earth. The second man is spiritual, and will come from heaven. As the first man had a natural bride of the same nature as himself; so the second man will have a spiritual bride, of the same nature as himself. Paul says, Adam "is the figure of Him that was to come." He also says, to the church at Corinth, "I have espoused you to one husband" (2 Cor. xi. 2, 3). Many professors, though, will be beguiled by the enemy, as Eve was, and will not be in the number that will be presented as a chaste virgin to Christ. After God created man of the dust of the ground, He placed him in a good condition by putting him in reach of the tree of life, which would perpetuate his existence. God placed Adam under a law to bring out a spiritual nature; for the law is spiritual, just and good, (Rom. vii. 4–14). Adam failed to bring such a development; but the second Adam did not fail to develop the spiritual nature. So we are taught that "the seed of the woman," which pointed to Christ, "shall bruise the serpent's head." Christ is emphatically the Seed of the woman. And also the promise made to Abraham, "In thy seed (which is Christ), shall all the families of the earth be blessed." These promises were renewed to David, "Thy seed will I establish forever, and build up thy throne to all generations" (Psa. lxxxix. 4). Peter confirms this promise on the day of Pentecost, by saying, "Therefore he (David), being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to set on his throne" (Acts ii. 30). The above promises will be fulfilled in Christ, and his glorified church, in the future ages.

Jesus, in bringing out the spiritual nature, learned obedience by the things which he suffered, and being made perfect, became the author of eternal life. This Jesus, who is called the Seed of the woman, the Seed of Abraham, and the Seed of David, did God raise up from the dead, to die no more. So when the creation

of the second Adam was perfected, God seated him at His own right hand until "the bride,"—"the church,"—is glorified, and presented to him perfect, and spiritual, of the same nature as himself; "not having spot or wrinkle, or such any thing;" but holy and without blemish. Well might the Revelator in his vision exclaim, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his betrothed has made herself ready," etc. (Rev. xix. 5–9).

So Christ will take the church—"the bride"—to himself when finished, and made perfect. But she is now in her formative state, being moulded under the hand of God, by "trials" and "tribulations." If we suffer with Christ, then we shall reign with him (2 Tim. ii. 12). We must overcome in order to reign with Christ on his throne (Rev. iii. 21). The church in her glorified state will become kings and priests unto God, and will reign on the earth (Rev. v. 10). But before entering upon this reign, she must be made immortal; which is the work of God, to bring her to this perfected state. She will then be presented to the Man of heaven, "arrayed in fine linen, clean and white." So when the Second Adam and his Bride take the government of the world, they will be of the same nature—spiritual. Then they will be prepared for the great work of restitution. Here the preparation will end, and the restitution of all things will begin. The first man and his bride were to multiply and replenish the earth; but the second man and his bride will restore all things spoken by the mouth of all the holy prophets since the world began. Amen and Amen.

W. H. Whitman.

Galesburg, Ill.

Was Mount Sinai a Volcano?

[Bro. Storrs: The following is from the "N. Y. Sun," of October 15th. As the region spoken of will soon force itself on the attention of mankind, I deem the article of sufficient importance to claim an insertion in your valuable Magazine.

W. H. Hanford.]

It is a noteworthy fact that at this late epoch in the world's history the locality of Mount Sinai remains a mystery. We have discovered, or think we have discovered, the source of the Nile, yet the identification of the Mount of God in Horeb, where was delivered "in fire, in darkness and tempest that divine law which to this day forms the basis of the legislation of all civilized nations, and the rule of their religious and social conduct," still remains uncertain and involved in the gravest doubt. As we write an expedition is preparing in England, under the leadership of a distinguished traveler and scholar, to determine the true position of this famous mountain.

The northern extremity of the Red Sea is fork shaped, separating into two branches, the Gulf of Suez on the west, and the Gulf of Akaba on the east. Between these gulfs is the triangular peninsula of Akaba. In the southern portion of this peninsula rises the group of mountains to which the name of Sinai is usual given. Although tradition places Mount Sinai in this region, biblical scholars have been unable to agree upon any particular summit as that whence Moses received the law. At least four different peaks of the group have been regarded by respectable authorities as the true "Mount of God." It should be noted that the traditional location of Mount Sinai in the Akaba peninsula involves the assumption that the Gulf of Suez was the Red Sea of the Bible, through which the Israelites made their miraculous escape from the army of Pharaoh.

A strong argument has lately been advanced by Dr. Charles T. Beke, the English geographer and explorer of Abyssinia, to prove that Mount Sinai is nowhere within the peninsular to which students of the Bible have heretofore assigned it. but is in reality a volcano, now extinct, situated far to the eastward, near the Great Arabian Desert. He believes it will be found in a rugged tract of igneous origin, lying at no great distance east of the head of the Gulf of Akaba. If his theory is correct, it was this branch, and not the Gulf of Suez, that the Israelites passed through in their exodus from the land of bondage. The reasons offered by Dr. Beke in support of his views are interesting and worthy of consideration, and his sincerity is attested by the avowal of his intention—in spite of his advanced age of seventy years and upward—to make a personal exploration of the volcanic region referred to at an early day, for the purpose of completing his identification of what is perhaps the most remarkable spot on the face of the earth.

The volcanic districts of Arabia are called *harras* by the natives of the country, meaning "tracts covered with rugged black stones that look burnt with fire." The position attributed to the true Mount Sinai by Dr. Beke is some where about 29° 30′ north latitude and 36° east longitude, in one of these wastes, known as the Harra Radjla. It is doubtful whether any European has ever penetrated this wilderness, though Burckhardt and other travelers must have skirted its borders on the route from Damascus

to Mecca. The location of Mount Sinai here renders it impossible that the biblical kingdom of Mitzraim—the scriptural land of bondage—should be identical with the Egypt of profane history. Dr. Beke expressly contends that it is not. At the time of the exodus it was a powerful and populous monarchy, situated, as he believes, altogether to the northeast of the realm of the Ptolmies, near the Philistine country. It was from this land that the Israelites fled on that wonderful journey in which we are told "the Eternal went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light."

The language of this and many other passages is cited to show that at this period Mount Sinai was an active volcano, which blazed like a beacon before the Israelites on their perilous path. In the nineteenth chapter of the Book of Exodus we read that when the children of Israel were encamped before the Mount of God in Horeb, "it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Mount Sinai was altogether on a smoke, because the Eternal descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The narrative relates, in the next chapter, how "all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off." Further on, in the same book of the Scriptures, it is said that "Moses went up into the mount, and a cloud covered the mount. And the glory of the Eternal abode upon Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Eternal was like devouring fire on the top of the mount, in the eyes of the children of Israel."

There is an undeniable similarity between these figurative expressions and the language used to describe volcanic action in later ages. Pindar speaks of Mount Ætna as "by day a burning stream of smoke, but by night a ruddy eddying flame." Pliny the younger, in his celebrated account of the first eruption of Mount Vesuvius, by which his uncle, the distinguished Roman Admiral, was killed, describes the mass of matter thrown out from the crater by day as "a cloud rising upward in appearance and shape resembling a tree," and in the evening "vast sheets of flame and large bodies of fire were beheld rising from Mount Vesuvius, the glare and brilliancy of which were seen in bolder relief as night drew on apace." Many more modern descriptions to the same purpose are quoted by Dr. Beke. An African, of the Somali country, who witnessed the first eruption of a volcano on the Abyssinian coast in 1861, saw nineteen craters, of which, he said, eighteen still "smoke in the day time and at night give light like a lamp." These rude words, says Dr. Beke, are meant to describe, and by every reasonable person would be understood as describing what in the figurative language of Scripture is styled "a pillar of cloud by day and a pillar of fire by night."

It is asserted, then, that Mount Sinai was a volcano in active eruption when the children of Israel began their wanderings; that it was by the light of the eruption, principally, if not entirely, that they passed through the Red Sea; and that the mighty earthquake that accompanied the volcanic outburst caused the rising of the waters whereby the pursuing host of Pharaoh was overwhelmed

Dr. Beke is by no means a skeptic in religion. On the contrary, he is a firm adherent of the Christian faith. He believes, however, that the doubts and difficulties concerning the exodus, which have in late years been employed to discredit Old Testament history should be definitely set at rest by just such scientific investigations as that which he now proposes to make; and no doubt many Christians will agree with him.

"Having Nothing and Possessing all Things."

This is one of Paul's cluster of enigmas in 2 Cor.: as they are full of most important truth let us give a few thoughts to them.

The first member of the sentence will be admitted by all, for it is an historical fact that the apostles of our Lord were poor men. "Silver and gold have I none," said one of them, and doubtless the same thing was true of the rest. It is probable that Saul was a man of considerable social position, with bright prospects in life from his ability, learning, and high character as a zealous Pharisee of the strictest kind; but when he was called to the apostolate, he had to pay the severe penalty imposed upon all men who obey the voice of conscience in the pursuit of pure truth. He himself tells us the result of his obedience to the faith upon his worldly circumstances. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for

whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith."

The context shows that the loss referred to was that of his position and privileges in connection with orthodox Judaism; but every one knows that apostasy from the ritual of Moses involved social degradation, contempt, and poverty. Paul's secular prospects were hopelessly ruined when his spiritual convictions caused him to accept the crucified Nazarene as the King of Israel, the Anointed of God. Henceforth he was ostracised, a heretic, a heathen man, a blasphemer, for whom no sympathy could be felt, and upon whom no eye of pity would fall even in the deepest sorrow of nakedness and hunger. His own conduct in relation to the Christians, before he was called by the "heavenly voice," is the best illustration of Jewish sentiments respecting the disciples of the Lord. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazereth. Which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

So far as the bare fact is concerned, it is manifest that the Lord's apostles were very poor in the good things of the world—they had nothing. But why is this a fact? Was there any moral necessity for it,—that is to say anything in the nature of the doctrines they were elected to teach,—that made personal poverty appropriate? If a dozen men are commissioned by one whose authority they recognize as imperial, to revolutionize society by the introduction of a new religion which gives no quarter to its vices, and ignores the very existence of its gods as an absurdity, surely their Master will furnish them amply with the gold which the world finds essential in the conduct of any great enterprise. So one would have reasoned beforehand, for the nations will not forsake their gods and their sins without a terrible contest. But the actual facts of the case are as much beyond the ordinary sphere of human reasoning, as the gospel itself is sublimely above all human religions. Here are the startling instructions for the first mission:—"And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits; and commanded them that they should take nothing for their journey save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals, and not put on two coats."

What is the meaning of it? They were to trust in their Master for the supply of their wants. They preached faith, and practised it, and they "lacked nothing." It was a glorious testimony to the Divine faithfulness; it was meet that the world should understand that He who commissioned this ministry would see to its support; and it was in beautiful harmony with the doctrine of faith that the men who preached it should themselves illustrate its meaning by trusting God for their daily bread. The Lord knew, and said, that "the laborer is worthy of his hire," and "the Lord hath ordained that they who preach the gospel should live of the gospel;" and when hearts full of love to Him give of "their carnal things" to his servants, who "minister in spiritual things," we have inspired assurance that it is "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

But this is not all. Men have forgotten in these days the meaning of "a Christian profession" in the days when Paul lived and labored. It was not then the poor, unmeaning, conventional thing that it so often is now. At that time it meant voluntary poverty, the loss of property and social reputation, the rupture of domestic ties—with all its miserable torture of the heart—the endurance of persecution in any or all of the forms which Jewish malignity or Gentile barbarity could devise, and in all probability a death of agony by wild beast or fire. A Christian? What was the man you call the Christ? A pretender to the throne of David, an impostor, a winebibber, a companion of publicans and sinners, a rebel against the authority of Cæsar, and a blasphemer of Moses and of God. To say that you accepted that man as the son of David, the promised Deliverer, your Lord and Saviour, through whom you looked for the resurrection to eternal life, was sheer madness, and you must take the consequences. Bravely, nobly, heroically, they did take the consequences—confessing Christ in the face of all these desolating storms. That is what was meant by "joining the Church," when Paul wrote his immortal letters. If the "rejected of men" is to have any followers, they must share their Leader's fortunes and be rejected too.

He told them so. The first Christians were not deceived. There was no temptation of ease, or affluence, or honor held out to them. On the contrary, the Lord spoke thus:—"If any man come to me, and hate not his father, and mother,

and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . So, likewise,"—like the man who counted the cost of the building or the war—"whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke xiv. 26, 27, 33.) "And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake. . . . The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more them of his household? . . . He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. x. 21, 22, 24, 25, 37, 38.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." (John xv. 18–21.)

Such were the conditions of discipleship! Surely we have quoted enough to show that the Master held out no tempting inducement of secular, social, or temporal kind: he indicated no flowery path for the feet of his followers; no prospective exaltation to posts of honor or emolument; and no "ecclesiastical prizes" to stimulate ambition and to shape their policy "when brought before kings." No! "Having nothing" tersely describes the state of their banker's account, and suggests that obedience to the precept, "When persecuted in one city, flee ye into another," would not be prevented by delays in the settlement of property, however difficult it might be from the pressure of poverty. Alas! those grand times are gone, and with them the wondrous beauty of the Bride, the Lamb's Wife, when, in her loyal purity, she disdained the hollow attractions of the world, and lived upon the love of her glorious Lord.

But, strangely enough, the men who describe their wordly estate by the two words, "having nothing," and seem to accept the fact as involving neither hardship nor mystery, nevertheless add the apparently absurd and extravagant assertion, "and yet possessing all things." Here is the pith of the enigma, the soul of the apostolic riddle. How can it be solved? There seems little idea of possessing anything but sorrow in the following words of Paul respecting himself and his apostolic brethren: "For I think that God has set forth us the apostles last, as men sentenced to death: for we are made a spectacle unto the world, to angels, and to men. . . . Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the world, the offscouring of all things unto this day." (1 Cor. iv. 9, 11–13.) It was a life-long experience; and as they lived they died,—utterly poor: yet, to do justice to the words, the possession must be as real as its contrasted privation; and so, in fact, it was: "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's."

That is the secret of Paul's enigma: Christ God's Son, is the Heir of all things; and Christians, the men who follow—it may be in poverty and rejection—the poor and rejected Redeemer, are heirs with him of a wonderful and durable inheritance. The possession is real, because the property is God's, and he has promised it to His Son and his sons. They have it not in actual possession yet, and cannot until the second advent of the Lord: but they have the earnest and the promise, and firmly grasping both they say, "All things are ours."

But as neither mortal men nor dead men can possibly enjoy the abundant wealth set apart for the children of God, the realization of his purpose in its actual bestowment upon them involves their resurrection from the dead. This is indeed a necessity of the Divine arrangement. "Flesh and blood cannot inherit the kingdom of God;" hence the righteous are to be raised with a spiritual body, in power, in glory, and in incorruption. The event is as certain as if it were transferred from the region of prophecy and promise to that of history, which it will be at a day not now far distant. The men who accepted Christ with poverty, and persecution, and scorn, will appear with Christ in wealth, and power, and glory. This is the way in which he speaks to them,

"Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. xix. 28, 29.) "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke xii. 32.) "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (xxii. 28–30.) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven." (Matt. v. 10, 11.) "And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for great is your reward in heaven." (Luke vi. 20–23.)

These golden sayings of the King are balm to the wounded heart and music to the spirit. The cloud that hangs over the loyal will be lifted some day; the footsore pilgrims of faith will rest by and by; and the temples that now ache under the burden and heat of the day will be crowned when the Master comes back. It seems that men may be poor, and yet very rich; may have nothing, and possess all things: the solution of this mystery, like the solution of all mysteries, is found in Christ. The Father delights to honor Him; let that be our delight too; and we may calmly leave the rest until the heavens open and the Son of man descends.—Dr. Leask.

A Greeting to the New Volume.

Welcome, thrice welcome, blessed pages of light and truth, which have long lit up our pathway, and cheered us in our pilgrimage. When we look back to the time when we commenced the perusal of thy pages, and contrast it with the present, we can but exclaim, "What hath God wrought!" Much has been accomplished in dissipating the fogs of papal superstition, heathen philosophy, and human traditions. So clear shines the light through thy pages that the believing heart "rejoices with joy unspeakable and full of glory." Thy precepts are pure, and therefore lovely: many by thee are made pure, and shall see God:" thy pages are peace, for no wrangling controversies let in their invectives to defile thy columns: but, on the contrary, the broad principles of charity or love have characterized all thy teachings; without which, all other gifts are as sounding brass and as tinkling cymbals. We trust this new volume will bear aloof the same principles of purity, truth and love, making the Divine word its authority.

Long has your venerable Editor labored for these objects. Wonderfully did the Master Builder fashion him for the work,—took him out of the quarry, chiselled and made him into a pillar. May he continue to control thy pages and add to thy columns until the Master shall say, "It is enough; come up higher; the Sun of Righteousness has risen with healing in His wings, and the darkness has fled away; the glory of the Lord is revealed, and all flesh see it together, which the mouth of the Lord hath spoken."

Lucretia B. Lamb.

St. Paul, Minn.

What I Think in Autumn.

Sadly fall the faded leaves,
And the soft wind moans and grieves,
While the pale and mellow rays
Of the autumn sun displays
Mounds of grass where faded lie
Hearts as hopeful once as I.

Sleep within thy narrow cells,
For each hour most truly tells
We all soon must join your number,
And so strangely then we'll slumber,
Side by side within the tomb,
Sharing too its loathsome gloom.

Hateful death! so cruel, greedy,
Sparing not the lone and needy,
Pressing to thy heart sweet flowers
That have soothed us in the hours
Of affliction, lone and deep:
Scornful death, you cannot keep.

Clasp your icy fingers 'round,
Lay low in the dark, cold ground,

Hold fast in your stiff embrace
Our poor fallen erring race,
Smile as rude winds fiercely blow
Down the white and wintry snow,
Hiding grass, and shrub, and mound,
Leaving neither trace or sound
Of the ones that lie below,
Monster death, thy power we know!

But can winter always last?
And the tempest sweep its blast
O'er the bud, the blossom, bloom,
Holding all within the tomb?
Shall the evil conquer good,
The warm sunshine be withstood
By the cold, the false, untrue,
God be reverenced by the few?

Nay, stern death; the time will be
When eternal spring we'll see:
God will put you down forever,
You will conquer, then, no, *never!*
Then the sunshine of His love,
Pure and warm from Him above,
Shall dispell the chill and blight,
Chase away the long dark night.
Melt the icy fetters through,
Make us free, and fresh, and new:
Earth shall blossom and rejoice
At the sound of His dear voice;
Every one shall bow the knee
When His glory they shall see,
Love shall blossom as the rose,
And sweet spring shall never close.

MISS ELIZABETH SMITH.

Lapeer, Mich., Oct. 1878.,

Correspondence.

O. F. YALE, Terryville, Conn., writes: As regards the EXAMINER, it is to *me* the "present truth;" the "meat in due season," and a very welcome guest. It solves the question which *would* stand up before my mind, and, it seems to me, *must* come before all reflecting minds. Why am *I* favored with these "glad tidings," and multitudes of others of God's creatures, in this and past generations, *as* worthy at least of his love, and more capable of ascribing unto him "the honor due unto his name," left in ignorance and darkness to perish? And it solves it gloriously and honorably to His character: and *not* as that other theory, which certainly *seems* to be "another gospel" from that Paul preached, which would leave out of the pale of salvation the *mass* of mankind as being the seed of the serpent. Nevertheless, I was long in seeing clearly that redemption could *reach back* to restore "and save that which was lost." But if God has promised that the "seed" shall bless *all nations*; and if He so loved *the world* as to give his only begotten Son; and if the glad tidings of this shall be to *all people;* and if He will have *all men* to be saved, *and* to come to a knowledge of the truth, I can conceive of nothing except lack of power and ability to *perform* His promises which could prevent His acting in accordance with His *love*, and having His *will* in the matter. As regards the EXAMINER's change of form, I like it better than before. It is compact, convenient, and more easily preserved. Yours in the hope of the promise.

CORA M. CLEMENCE, Farmington, Ct., writes: I cannot tell you what a welcome visitor the EXAMINER is in our home. I have never had 2 Pet. iii. defined so satisfactory to my mind as in the article by Bro. Spencer in No. 2. Many think the burning will be a literal fire. I have listened to different opinions, but none gave the satisfaction that the above named did. How cheering the letters that come from all parts, filled with good wishes for the spread of this glorious theme—this new light and life in the eternal ages; and how many prayers are daily ascending to our promised King and LIFE-GIVER that health and length of days may be given you to proclaim these glad tidings until the day dawns that will usher in that blessed era when the promised Heir shall come and reign with the chosen of "every nation" on the earth. Jesus says, "If any man hear my words, and believe not, I judge him not" (John xii. 47). This morning, while reading these words of Jesus, I thought, If Christ did not judge or condemn those who did *hear* Him, can it be possible He will suffer those who have never heard of Him to sleep on and perish? It does not seem possible in the God I love and worship. No, I believe and know that "Christ died for all." Happy thought; for *all* includes *me*. If it were not for that precious *word* I should often despair. The trials of this life are so many, I often think, Can I endure to the end of this dispensation, and then be worthy to receive life eternal?

G. B. STACY, Richmond, Va., writes: I am delighted with the EXAMINER in its new and elegant form, and heartily wish you a largely increased subscription list, trusting the Lord will open its way into hearts that it has never found hitherto. The Lord will use us and ours whenever He needs us; and until the Lord opens the hearts of persons, argument is inoperative.

ELIZA A. B. BENTON, Vergennes, Vt., writes; We like the present form of the BIBLE EXAMINER *very* much; also, to find choice articles from back numbers in the newspaper form. There are many in Vol. 16 and 17 (the only ones we have read) that are *worthy* a second reading, and should be preserved.

As I become acquainted with your views; the more I am convinced they are Bible truths. O! I hope they *are;* all is *so* glorious, and fills my heart with praise and thanksgiving continually.

In years that are past, my soul has been burdened with the desire to show to poor illiterate "Priest-bound" worshipers of the "Virgin Mary," "Tables," etc., that the *Bible* was the only *safe* guide, and Jesus Christ the *only name* by which we can be saved; and in trying to do so, met with cold reserve or open persecution: and my love for them grew cold as I felt they were to be eternally lost. But now, the consoling thought that the truth *will*, "in due time," be *so* presented that all will see and understand it, rekindles my love towards them. enlarges my heart with faith and love to God, and our Saviour Jesus Christ. Surely, a doctrine that fills the soul with love to God and man *cannot* be other than of Divine origin. *My* prayer is. That you may be filled with all wisdom and knowledge, and health, and grace, from the "good Master," to continue to feed his body, the church, till He comes to reign.

We have read, lent, circulated, and given away, nearly all the papers, tracts, etc., that we have received: still there is room for more of the like faithful reading.

I. N. WILFONG, Philadelphia, Pa., writes: The two numbers of the BIBLE EXAMINER (Vol. 18) came to hand, and I am much interested in reading them. My mind has been much exercised the past six months on the future age and the views you advocate. I begin to see new light in God's word, and also see that God gave his Son a ransom for *all;* not a *part;* and that He will complete his great begun work in "the ages to come." I do believe you have God's truth, and also the Divine approval. Be encouraged, and go on in the good work, and you will receive the approbation of your heavenly Father and his Son.

FROM ELD. JACOB BLAIN.

BRO. STORRS: Poor health has delayed giving to brethren a statement of my travels and labor the past season, and not being yet well I must give but a brief outline.

In July I visited Chicago, and Harvard, seventy miles beyond, where there is a church brought to embrace our views by the labors of Eld. H. V. Reed. I arranged to have our works sold and given, specially at the office of "The Restitution," published by Wilson, Pierce & Co-. 182 South Clark St., Chicago. In August I went East, and returned in October. I attended the Camp-meetings at Springfield, Mass., and Alton Bay, N. H., and stopped at different places, coming home by New York, where I spent ten days. Had a pleasant interview with Bro. Storrs, consulting on the best means of spreading our glorious truths with which God has blessed us. I had opportunities to lecture only eight times; but, by conversation with hundreds, more was done than by preaching many sermons; as this, next to printed matter, is the best way to wake up attention to a new subject. The greatest object I had in view, in traveling 2,500 miles, was to introduce our works into as many places as possible, so as to set the leaven at work. I gave, sold, and left for sale, 350 of "*Hope for our Race;*" 100 of Bro. Storrs' pamphlets, and many of the BIBLE EXAMINER, with about 3,500 of our tracts—over 4,000 in all. Besides being given to individuals, these works were put into some 400 tents, thus reaching at least 500 families.

I was much more encouraged at our Camp-meetings than in the two past years. Only one, in brief authority, ventured to forbid my giving out our works, and that was at the close of the Springfield meeting, and so was in vain. Many more took our works gladly, and more were willing to pay for them. New ones have embraced our views, and several preachers are preparing to proclaim them. We have learned, by experience, and by writers in the EXAMINER, that it takes cautious men (and all should be such) considerable time to become confirmed in our doctrines. Many seem to feel as if the theory was "*too good*" to be true; not seeing that nothing is too good for a loving Jesus to do, seeing he even *died* to redeem a lost race. We see we have need of patience to wait for results; but gratitude to God should prompt us to get the truth before the minds of all, so they may comprehend it in due time. This object has led me to run in debt, toil and make sacrifices as I have for five years past. I name not the persecutions leaders in reforms have to experience, as any part of my burden: for it is a "blessing" to have them, as Matt. v. 11–12 plainly informs us. They "cast me out" of the General Advent Society this year; but it cost me not a tear nor a groan. It will work for good to our cause in the end; as many good members opposed their action. Many need strongly *faith* in God's promises to the persecuted for truth's sake, and they would not shun reproach as much as is done.

And now, if I would ask each brother and sister who enjoy the light we are spreading, if they are glad to learn it is thus being spread and received? I believe they would say, "Yes," heartily. Well, I must remind such that it costs *money*, as well as time and toil to do such work. My traveling expenses this year were about $60. In all reforms of vital and general importance, (and we know ours is such), works must be given in traveling, or the work will languish, if not die out by opposition. I have felt it duty to give far the largest share of the works I have published, believing brethren would approbate and sustain me. Being forbidden to sell them at Camp meetings, for two years, increased the necessity of giving them. The times being hard, the past year, and the crash in money matters, have made donations to our cause few and mostly small. The 2,000 of the first edition of my work being gone, I revised and printed 1,300 more in July last: so added $275 to my debt, and have been able to pay but $85 on it. Owing $150 before, I am $400 in debt. A good brother, who paid $150 on my first edition, promised to pay half for second: but the times may frustrated His plans, as they have many. When I decided, last May, to publish another edition, my hope was, that by the liberal help of this brother, and an appeal to brethren for aid this fall I should be able to pay all up, and have 1,000 of my work to deal out the coming year. Whether my hopes will be realized or not, I leave with my Master, not regretting the course I have taken.

In view of my wants, I affectionately invite brethren to examine their feelings, and ask themselves, what the *consolation is worth* which they have obtained by new light on the future of themselves and of our race: then inquire if they do not owe a debt to God and those He has raised up and moved to give them this light and consolation? But two of us, Bro. Storrs and myself, have, as yet, in this country, ventured to publish largely to spread our precious truths. Shall we be supported, and enabled to go on with our work? I want to pursue the course this winter I did last, when I sent to new readers, by mail, 5,000 tracts with 1,500 BIBLE EXAMINERS. This work, and my traveling increase subscribers, and so helps support our paper. This must and will be sustained, as it grows more and more important to the cause of truth. If God has blessed any with means and hearts to help me in a time of *temporal* perplexity, they can send by mail, directing to Buffalo, N. Y., and it will be sure to reach me.

Buffalo, N. Y., Nov. 17, 1873.

BRO. STORRS: I shall continue my subscription to the EXAMINER, and recommend it to others. It stands on a broad foundation, as I behold it from my standpoint. Hold on, brother, when you find truth: for man is a progressive creature. It is but a few hundred years since the potato was cultivated for its flower, and the tomato hung up for an ornament. Now they are known as a dainty food. The leaven of truth is working. I do not expect to comprehend the whole truth in this dispensation. The ages to come (eternity is a vast field) will afford something to learn; perhaps we will find the dozen and one ideas may be compounded, with a little sifting, into one whole, whereby we being one shall see eye to eye in that glorious day of the Lord. Vast are the works of God: and vast are the plans by which they are produced. Why should man suppose he fully understands the mind and will of the Lord? It is enough to know the Saviour is *our* Saviour. The acme of knowledge is yet future to man.

K. S. PETTIBONE.

Grand Rapids, Mich.

LETTERS RECEIVED TO NOV. 29.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Abbey A. Perry, Elias W. Coit, B. Browne, Matilda Watson, Daniel L. Osborn, Abel Larkin (You are credited $3 on Vol. 18), Eld. J. Lewis, J. B. Cook, Lizzie A. Harrison, Jas. H. Jacobs, Harriet D. Collins, Margaret Smith, G. B. Stacy, W. H. Whitman, Cora M. Clemence, Eliza V. Bennett, Wilson, Pierce & Co., J. W. Waite (paid three-fourths of this volume), Geo. H. Waterhouse, O. F. Yale, Anson Walker, D. C. Blakeman, L. N. Wilfong, J. L. Knapp, B. B. Schenck, John Marsh, Eliza A. B. Benton, Susannah Blodgett, Daniel Knouse, D. B. Salter, Wm. B. Putnam, Henry Lees, Edward Archer, E. D. Adams, Amos Sanford (all right), M. A. Batterby, Ambr. Rondthaler, Mrs. D. C. Corwin, Warren Putnam, Henry C. Hutman, L. Von Eschen, M. M. Young, A. M. Smith.

PARCELS SENT TO NOV. 29.

Matilda Watson, Eliza J. Wilder, Ashley Meekins, L. Montrose, T. K. Butler, Mrs. J. F. Long, Mrs. I. Pomeroy, O. F. Yale, D. C. Blakeman, Sylvester Fancher, Daniel Knouse (2 parcels), Azro Benton and three others, Wm. B. Putnam, Elder A. M. Smith (2 parcels), Peter C. Young, S. Van Loon, Henry C. Hutman.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added for that purpose.

Subscribers *names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *address*, give us simply the *name* of the Post Office and State.

All communications to me should be addressed as follows:

GEO. STORRS,
Box 4,658, New York.

Any person wishing to see me personally should call at 72 Hicks street, Brooklyn, a very short distance from Fulton Ferry. Do not think it difficult to reach my residence. Hundreds come over from New York every Sunday to hear H. W. Beecher; and I reside within "a stone's throw" of his church. "Come and see."

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☞ Volumes 16 and 17 of the BIBLE EXAMINER, are now bound together in one, in stiff covers, i. e., in boards and cloth. The price for it will be $3.50; but as they will have to be sent by Express the purchaser must pay the Express charges when he receives it. Any person sending me five *new* subscribers for Vol. 18, with $10, shall have one copy of the bound one, as herein named. Those who wish to avail themselves of the two volumes bound in one should apply soon; as I cannot supply more than about 30 copies. Volumes 16 and 17 can still be had separately in strong flexible covers at $1.50 each.

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